

THE
PLAIN-MANS
P A T H - V V A Y
TO
H E A V E N.

Wherin every man may clearly
see whether he shall be saved
or damned.

Set forth Dialogue-wise, for the bet-
ter understanding of the simple,

By *Arthur Dent*, Preacher of the Word of
God at South-Shoobery in Essex.

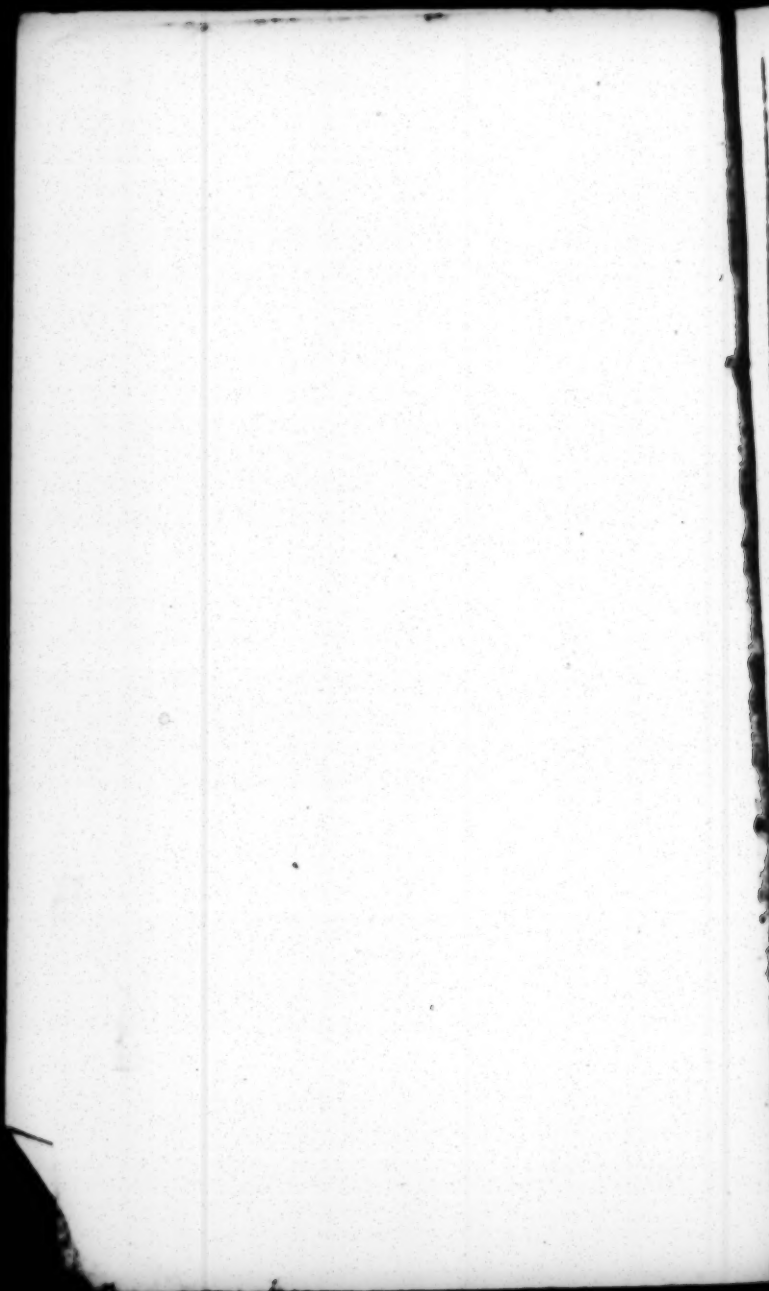
The six and twentieth Edition :

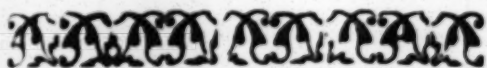
Corrected and amended ; With a Table of
all the principall matters, and three pray-
ers, necessary to be used in private fami-
lies, hereunto added.

Zephaniab 3. 5.

Every morning the Lord bringeth his judg-
ment to light, he faileth not : but the wic-
ked will not learn to be ashamed.

L O N D O N,
Printed by *Ja. Young*, for *G. Latbun*, in Pauls
Church-yard, at the signe of the
Bishops-head. 1642.





To the Right Worshipful Sir
Julius Caesar, Knight, one of the
Masters of the Request to the
Kings Majesty, Judge of the High Court
of Admiralty, and Master of St. Ka-
therins : A.D. witheth all good
things in Christ Iesus.

Having finished (Right Wor-
shipfull) and made ready
for the Presse this little
Dialogue, I bethought
me (sith the common manner of all
that write any books in this age is to
dedicate the same to one or other of
great place) to whom I might dedicate
these my poor labours. At last, I did
resolve with my self, none to be more
fit then your Worship : both in regard
of some affinity in the flesh, as also be-
cause of those manifold good parts
wherewith the Almighty hath endued
you. Having therefore none other
thing to present your Worship withall
(in token of a thankfull heart for
your courtesies shewed towards mee)

The Epistle Dedicatory.

behold, I doe here send unto you this third fruit of my labours published; most humbly beseeching you to take it in good worth: not weighing the value of the thing (which is of no value) but the simple and good minde and meaning of the giver. This work doth sharply reprove and evict the world of sin, and therefore is like to find many deadly enemies, which with cruell hatred will most eagerly pursue it unto death. Zoilus also and his fellows, I know, will bitterly carp at it: therefore it flieth unto your Worship for protection, and humbly desireth to take sanctuary under your wings. Wherefore I humble intreat you to take upon you the patronage and defence of it, that by your means it may be delivered both from the calumnious obloquies of evill disposed persons, and also from the worlds malignity, so as it may take no injury. And concerning this little volume, the sum of the matter of it you shall find it in the Epistle to the Reader. As concerning the maner, here is no great matter of learning, wit, art, eloquence,

The Epistle Dedicatory.

or ingenious invention, (for I have
herein specially respected the ignorant
and vulgar sort, whose edification I
doe chiefly aime at :) yet somewhat
there is which may concern the lear-
ned, and give them some contentment.
Whatsoever it be, I leave it with your
Worship, beseeching you to give it en-
tertainment. And so I doe most
humbly take my leave, commending
both your selfe, your good wife. and
your whole family to the mercifull pro-
tection of the everliving God.

From South-Shoobery in Essex,
April 10. An. Dom. 1601.

Your Wth to command in the Lord,

ARTHUR DENT.



The Epistle to the Reader.

GEntle Reader, seeing my little Sermon of Repentance, some few yeeres since published, hath been so well accepted of. I have for thy further good published this Dialogue, being the third fruit of my labour: wishing it the like successe, that God thereby may have the glory, & thou, who art the Reader, comfort. I have in one part of this Dialogue produced some of the ancient Writers, and some of the wise Heathen also, to testifie upon their oath in their own language, and to bear witness of the ouglinesse of some vices, which we in this age make light of: which I wish may not be offensive to any. In other parts of this work I do in a manner relinquish them. But in this case I have in my weake judgement thought them to be of some good use, to shew

The Epistle to the Reader.

shew forth thus much, That if we
doe not in time repent, forsake
our sinnes, and seek after God,
both the ancient Christian Fa-
thers (whose eys saw not that we
see, nor their ears heard what we
hear) yea, the very Heathen also
shall rise up in judgment against
us. Let none therefore stumble
at it. But if any man do, let him
remember, I am in a Dialogue,
not in a Sermon. I write to all of
all sorts ; I speak not of some few
of one sort. But that which is
done herein is not much more
then that of the Apostle, (*As
some of your owne Poets have said,
Acts 17.*) which is warrantable.
One thing, dear Christian, I pray
thee, let me beg of thee ; to wit,
that thou wouldst not read two
or three leaves of this book, and
so cast it from thee ; but that
thou wouldst read it throughout,
even to the end. For I doe as-
sure thee, if there be any thing in
it worth the reading, it is bestow-
ed in the latter part thereof, and

The Epistle to the Reader.

most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning: but look for smoother matter in the midst, and most smooth in the perclose & wind-up of all. For this Dialogue hath in it, not the nature of a Tragedy, which is begun with joy, and ended with sorrow: but a Comedy, which is begun with sorrow, & ended with joy. This book meddleth not at all with any controversies in the Church, or any thing in the state Ecclesiasticall, but onely entreth into a controversie with Sathan and sin. It is contrived into six principall heads: First, it sheweth mans misery in nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the time, & common corruptions of the world. Thirdly, it sheweth the marks of the children of God, and of the reprobates; together with the apparent signs of Salvation and Damnation. Fourthly, it declareth
how

The Epistle to the Reader.

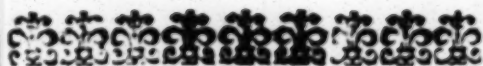
how hard a thing it is to enter into life, and how few shall enter. Fifthly, it layeth open the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the sweet promises of the Gospel, with the abundant mercies of God to all that repent, beleeve, and truely turn unto him. The Author of all blessing give a blessing unto it. The God of peace, which brought againe from the dead our Lord Jesus, the great Shepherd of the sheep, through the bloud of the everlasting Covenant, make us perfect in all good works, sanctifie us thorowout, amend all our imperfections, and keepe us blamelesse untill the day of his most glorious appearing. Amen.

Thine in the Lord,

A. D.

A 5

The



The Contents of this Dialogue.

*F*irst, it sheweth mans misery by nature,
with the means of recovery.

Secondly, it sharply inveigheth against the
iniquity of the time, and common corruptions
of the world.

Thirdly, it sheweth the marks of the chil-
dren of God, and of the reprobates, with the
apparent signs of Salvation and Damna-
tion.

Fourthly, it declareth how hard a thing
it is to enter into life, and how few shall
enter.

Fifthly, it layeth open the ignorance of the
world, with the objections of the same.

Last of all, it publisheth and proclaimeth
the sweet promises of the Gospel, with the
abundant mercies of God to all that repent,
beleeve, and truly turn unto him.

THE



THE
PLAINMANS
PATHWAY
TO
HEAVEN.

Interlo- *Theologus*, a Divine.
cutors. *Philagathus*, an Honest man.
Asunetus, an Ignorant man.
Antilegon, a Caviller.

Philagathus.



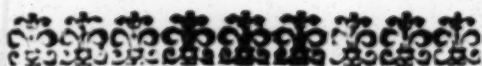
Ell met good master *Theolo-*
gus.

Theol. What? mine old
friend *Philagathus*! I am
glad to see you in good health.

Phil. Are you walking, Sir, here all
alone in this pleasant meadow?

Theol. Yes, for I take some pleas-
sure at this time of the year to walk
abroad in the fields for my recreation,
both to take the fresh air, and to hear
the sweet singing of birds.

Phil. Indeed, Sir, it is very comfort-
ble, especially now in this plea-
m. *theol.*



The Contents of this Dialogue.

*First, it sheweth mans misery by nature,
with the means of recovery.*

*Secondly, it sharply inveigheth against the
iniquity of the time, and common corruptions
of the world.*

*Thirdly, it sheweth the marks of the chil-
dren of God, and of the reprobates, with the
apparent signs of Salvation and Damna-
tion.*

*Fourthly, it declareth how hard a thing
it is to enter into life, and how few shall
enter.*

*Fifthly, it layeth open the ignorance of the
world, with the objections of the same.*

*Last of all, it publisheth and proclaimeth
the sweet promises of the Gospel, with the
abundant mercies of God to all that repent,
believe, and truly turn unto him.*

THE



THE
PLAINMANS
PATHWAY
TO
HEAVEN.

Interlo- *Theologus*, a Divine.
cutors. *Philagathus*, an Honest man.
Asunetus, an Ignorant man.
Antilegon, a Caviller.

Philagathus.



Ell met good master *Theolo-*
gus.

Theol. What? mine old
friend *Philagathus*! I am
glad to see you in good health.

Phil. Are you walking, Sir, here all
alone in this pleasant meadow?

Theol. Yea, for I take some view-
sure at this time of the peere to walk
aboard in the fields for my recreation
both to take the fresh air, and to hear
the sweet singing of birds.

Phil. Indeed, Sir, it is very comfort-
ble, especially now in this pleasant
meadow.

moneth of May ; and thanks be to God, hitherto wee have had a very forward spring, and as kindly a season as came this seven year.

Theol. God doth abound towards us in mercies ; Oh that wee could abound towards him in thanksgiving !

Phil. I pray you, Sir, what a clock hold you it ?

Theol. I take it to bee a little past one, for I came but even now from dinner.

Phil. But behold, yonder come two men towards us, what be they, I pray you ?

Theol. They be a couple of neighbours of the next Parish ; the one of them is called Asunctus, who in deed is a very ignorant man in Gods matters : and the other is called Antilegon, a notable Atheist, and caviller against all goodnesse.

Phil. If they be such, it were good for us to take some occasion to speak of matters of religion : it may be wee shall doe them some good.

Theol. You have made a good motion : I like it well. If therefore you will intertise some matter, and move some questions, I will be ready to answer in the best sort I can.

Phil. But stay, Sir, lo here they come upon us.

Theol.

Theol. Welcome good neighbours,
welcome. How do you, Asunetus? and
you, Antilegon?

Asun. Well, God be thanked: and we
are glad to see your Mastership in good
health.

Theol. What make both of you here
at this time of the day? There is
some occasion, I am sure, draweth you
this way.

Asun. Indeed, Sir, we have some little
businessse; for we came to talk with one
of your Parish about a Cow wee should
buy of him.

Theol. Hath my neighbour a Cow
to sell?

Antil. Wee are told hee hath a very
good one to sell; but I am affraid at this
time of the yeer wee shall find dear ware
of her.

Theol. How dear? What doe you
thinke a very good Cow may bee
worth?

Antil. A good Cow indeed at this time
of the yeer is worth very neer four pound,
which is a great price.

Theol. It is a very great price
indeed.

Phil. I pray you, M. *Theologus*, leave
off this talking of kine, and worldly
matters, and let us enter into some
speech of matters of religion, whereby
we may doe good, and take good one of
another.

Theol.

Theol. You say well. But it may be these mens businesse requireth haste, so as they cannot stay.

Afun. No, Sir, wee are in no great haste; wee can stay two or three houres, for the dayes are long: if we dispatch our businesse by night, it will serve our turn well enough.

Theol. Then if it will please you to walk to yonder Oak tree, there is a goodly arbour, and handsome seats, where wee may all sit in the shadow, and confer of heate-ly matters.

Afun. With a good will, Sir.

Phil. Come then, let us go.

Afun. This is a goodly arbour indeed, and here be handsome seats.

Theol. Sit you all downe, I pray you. Now, friend Philagathus, if you have any questions to intyre of matters of Religion, wee are all ready to hear you.

Phil. It may be these men are somewhat ignorant of the very principles of Religion; and therefore I thinke it not amisse to begin there, and so to make way for further matters.

Theol. I pray you do so then.

Phil. First then, I demand of you in what state all men are born by nature.

Theol. In the state of condemnati-
on; as appeareth, Ephes. 2. 3. Wee are
by nature the children of wrath as well
as others. And againe, it is written:
Behold,

Behold, I was borne in iniquity, and in sin hath my mother conceived mee, Psal. 51. 5.

Phil. Is it every mans case? Are not Dukes and Nobles, Lords and Ladies, and the great Potentates of the earth exempted from it?

Theol. No surely: it is the common case of all, both high and low, rich and poor; as it is written: What is man, that he should be clean; and hee that is born of a woman, that he should be just?

Phil. From whence cometh it that all men are born in so wofull a case?

Theol. From the fall of Adam, who thereby hath not onely swept himselfe, but all his posterity in extreme and unspeakable misery, as the Apostle saith: By one mans disobedience many were made sinners. And, By the offence of one, the fault came on all men to condemnation, Rom. 5. 1.

Phil. What reason is there that we all should thus be punished for another mans offence?

Theol. Because wee were then all in him, and are now all of him: that is, wee are so descended out of his loins, that of him wee have not only received our naturall and corrupt bodies, but also by propagation have inherited his soule corruptions, as it were by hereditary right.

Phil.

Phil. But for as much as some have dreamed that *Adam* by his fall hurt himselfe onely, and not his posterity; and that wee have his corruption derived unto us by imitation, and not by propagation: therefore I pray you shew this more plainly.

Theol. Even as great personages by committing of treason, doe not onely hurt themselves, but also staine their blood, and disgrace their posterity (for the children of such Nobles are dis-inherited, whose blood is attainted, till they be restored again by Act of Parliament:) Even so our blood being attainted by *Adams* transgression, we can inherit nothing of right till we be restored by *Christ*.

Phil. Doth this hereditary infection and contagion over-spread our whole nature?

Theol. Yes truly, it is unversall, extending it selfe throughout the whole man, both soule and body, both reason, understanding, will, and affections: for the Scriptures avouch, that wee are dead in sinnes and trespasses.

Ephes. 2. 1.
Col. 1. 2. &
3. 2.

Phil. How understand you that?

Theol. Not of the deadnesse of the body, or the naturall faculties of the soule, but of the spirituall faculties.

Phil. Did *Adam* then lose his nature, and destroy it by his fall? or is our nature

nature taken away by his fall?

Theol. Not so: our nature was corrupted thereby, but not destroyed: for still there remaineth in our nature, reason, understanding, will, and affections, and we are not as a blocke or a stocke; but by Adams Disobedience we are blemished, maimed, and spotted of all ability to understand aright, or to will and doe aright: as it is written; Wee are not sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. **And again:** It is God which worketh in you both the will and the deed, even of his good pleasure. **And as concerning the other point,** St. James saith, That all men are made after the similitude of God: meaning thereby, that there remain some reliques and parts of Gods image even in the most wicked men: as reason, understanding, &c. so that our nature was not wholly destroyed.

Phil. Then you thinke there be some sparkes and remnants left in us still of that excellent image of God, which was in our first creation.

Theol. I thinke so indeed: and it may plainly appeare unto us in the wise speeches and writings of Heathen Poets and Philosophers: in all which we may, as by certaine ruines, perceive what was the excellent

3 Cor. 1. 3.

Phil. 2. 1.

James 1. 9.

lent frame and building of mans creation.

Phil. Can a man please God in any thing which he doth, so long as he continueth in the state of nature?

Theol. No, not in any thing: for till wee be in the state of grace, even our best actions are unfull, as preaching, prayer, almes-deeds, &c. as it is written: Who can bring a clean thing out of that which is unclean? Job 14.4.

The Apostle also saith: They that are in the flesh cannot please God, Rom. 8.8. that is, such as are still in their naturall corruption. And our Lord Jesus himself saith, Doe men gather grapes of thorns, or figs of thistles? Matth. 7.16. meaning thereby, that meer naturall men can bring forth no fruits acceptable to God.

Phil. This is a very harsh and hard saying: I pray you, for my further instruction make it more plaine.

Theol. Men in the state of nature may doe these things which of themselves are good, but they do utterly fail in the manner of doing them; they doe them not as they should be done: that is, in faith, love, zeal, conscience of obedience, &c. neither yet with any cheerfulness, delight, or feeling; but ere as it were forcing themselves to doe the outward actions. Thus did Cain sacrifice, the Pharisees pray, Ananias

and

and Sapphira gibe alms, and the Jewes offer up their oblations and burnt-offerings.

Phil. Have men any true sight, or lively and sound feeling of this misery and wofull estate, so long as they bee meerly naturall?

Theol. No surely, but are altogether blinded and hardened in it, being nothing desirous to come out of it, but doe greatly please themselves in it, and can hardly be perswaded that they are in any such wofull case: as appeareth plainly in the example of that Ruler, who being commanded, or rather required of our Saviour Christ to keep the commandments, answered, All these have I kept from my youth, Luke 18. 21. And againe, although the Church of Laodicea was wretched, miserable, poor, blinde, and naked; yet she thought her selfe rich, increased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they have no true sight and feeling of their miseries.

Phil. Doe you not think that all men, being meerly naturall, are under the curse of the Law?

Theol. Yes certainly: and not only so, but also under the very spanne, and dominion of Satan, though they know it not, feel it not, see it not,

not, or perceive it not : for all that are not in Christ are under the curse of the Law, and the power of darkness, and the Divell : as appeareth, Ephel. 2. 2. Where the Divell is called the Prince that ruleth in the aire, even the Spirit that now worketh in the children of disobedience. In another place hee is called the god of this world, who blindeth the eyes of all unbelievers. And againe, it is said, that all men naturally are in his snare, being taken captivē of him at his will.

2 Cor 4.

2 Tim 2 26.

Phil. Few will be perswaded of that; they will say, They despise the divell, and thank God they were never troubled with him.

Theol. Their hot words doe nothing amound the matter : for the Divell is no more driven away with words, then with holy water : but he sitteth in the tongues and mouths, nay, possesseth the very hearts and inwards of thousands, which say, They despise him, and are not troubled with him : as appeareth manifestly by their particular actions, and the whole course of their life.

Phil. Me thinks, if the divell do so inwardly possess the hearts and consciences of men, they should have some sight and feeling of it.

Theol. The working of the divell in

in mens soules (being an invifible spirit) is with fuch unconceivable fteight and crafty conveyance, that men in the ftate of nature cannot poffibly feele it; or perceive it: for how can a blind man fee, or a dead man feel?

Phil. Shew this more plainly.

Theol. Even as a crafty Juggler doth fo preftigiate and blind mens outward fenfes by the delufions of **Sathan**, that they think they fee that which they fee not, and feele that which they feel not: even fo the devill doth fo delude and bewitch our inward fenfes, and the naturall faculties of our foules, that wee, having a mift caft before our eyes, think wee are that which wee are not, fee that which wee fee not, and feel that which wee feele not. For the deep cunning of **Sathan** lieth in this, that hee can give us our deaths wound, and wee fhall never know who hurt us.

Phil. Few will beleeve this to bee true.

Theol. True indeed: for few will beleeve the Scriptures: few will beleeve this, becaufe few feel it. Where it is not felt, it can hardly be beleeved. Onely the elect doe feel it, and therefore onely the elect doe beleeve it. As for all others, they are the very prentifes

apprentises and bond-slaves of the Devil. which is a thousand times worse then to be a galley-slave.

Phil. How long doe men continue in this wofull state of nature, being under the curse of the Law, and the very slavery of Satan and sin?

Theol. Till they bee regenerate and born againe, and so brought into the state of grace; as our Lord Jesus saith: Except a man be born againe, hee cannot see the kingdome of God.

Joh. 3.

Phil. Do not many die, and depart this life, before they be born again, and consequently, before they be brought into the state of grace?

Theol. Yes, no doubt, thousands: for many live forty or threescore yeers in this world, and in the end die, and goe out of this life, before they know wherefore they came into it, as it is written: My people perish for want of knowledge.

Ho. 4.6.

Phil. What may we think of such?

Theol. I quake to speak what I think: for surely I doe not see how such can be saved. I speak not now of infants and children, whereof some, no doubt, are saved by vertue of the promise and covenant, through the election of grace.

Phil. It seemeth then that you think none can be saved, but those onely which are born again.

Theol.

Theol. I think so indeed.

Phil. I pray you tell mee what the same regeneration and new^e birth is, whereof you speak.

Theol. It is a renewing and repairing of the corrupted and decayed estate of our souls: as it is written, Be yee changed by the renewing of your mind, Rom. 12. And againe: Be renewed in the spirit of your mind, Eph. 4. 23.

Phil. Explain this more fully.

Theol. Even as the wild olive retaineth his old nature, till it be grafted into the sweet olive, but afterward is partaker of a new nature; so wee, till wee be grafted into Christ, retain our old nature, but afterward are turned into a new creature: as it is written, If any man be in Christ, he is a new creature, 2 Cor. 5. 17.

Phil. I understand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man; so there is also a spirituall birth of the whole man.

Phil. How is that?

Theol. When as the naturall faculties of the soule, as reason, understanding, will, and affections, and the members of the body also are so sanctified, purged, and rectified by grace, that we understand, will, and desire that which is good.

Phil. Cannot a man will and desire that

that which is good before hee be born again?

Theol. No more then a dead man can desire the good things of this life. For mans will is not free to consent unto good, till it be enlarged by grace: and an unregenerate man doth sin necessarily, though not by constraint. For mans will is free from constraint (for it sinneth of it self) but not from thraldome unto sin.

Phil. You speak, as if a man could do no other thing but sin till the new work be wrought in him.

Theol. That is mine opinion indeed. For a man and his flesh are all one, till hee be regenerate: they agree together like man and wife, they join together in all evill, they live and die together: for when the flesh perisheth, the man perisheth.

Phil. Is not this regeneration a changing, or rather destroying of humane nature?

Theol. Nothing lesse: it is neither an abolishing, nor changing of the substance of body or soul, or any of the faculties thereof, but only a rectifying and repairing of them by removing the corruption.

Phil. Is then our naturall corruption so purged and quite removed by the power of grace, as that it remaineth not at all in us, but that wee

wee are wholly freed of it ?

Theol. Not so: For the reliques and remnants of our old nature, which the Scripture calleth the old man, do hang about us, and dwell in us even untill our dying day ; as it is plainly proved in the ten last verses of the seventh to the Romans.

Phil. Then you affirme, that this new man, or new work of grace and regeneration is imperfect in this life.

Theol. Yea : for the new creature, or new work of grace can never be fully fashioned in this life, but is alwayes in fashioning. And as our faith and knowledge in this life are imperfect ; so is our regeneration and sanctification.

Phil. You said before, that the regeneration or new birth is of the whole man : which speech seemeth to imply, that the new work of grace is entire and perfect.

Theol. You mistake the matter. For although the new birth is universall, and of the whole man, yet it is not entire, perfect, pure, and without mixture or corruption : for it is written, The flesh lusteth against the spirit, and the spirit against the flesh. The Apostle also prayeth that the Thessalonians may be sanctified throughout, in spirit, soule, and body.

Phil. This seemeth very obscure, I pray you make it more plain.

Theol. You must note this, that the

new work and the old, flesh and spirit, grace and corruption are so intermingledly joyned together in all the faculties of the soul and body, as that the one doth ever fight against the other.

Phil. But tell me, I pray you, how you understand this intermingling of grace and corruption in the soul. Do you mean, that grace is placed in one part of the soul, and corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they be joyned & mingled together (as I said) in and throughout the whole man. For the mind or understanding part is not one part flesh, and another part spirit; but the whole mind is flesh, and the whole mind is spirit, partly one, and partly another. The same is to be said of will and affections.

Pb. I pray you, express it more plainly.

Theol. Even as the air in the dawn-
ing of the day is not wholly light, or
wholly dark, as at mid-night, or at
noon-day; neither is it in one part
light, and in another part dark: but the
whole aire is partly light, and partly
dark throughout: and as in a vessell of
lukewarm water, the water it self is
not only hot, nor only cold but heat and
cold are mixed together in every part of
the water; so is the flesh and the spirit
intingled together in the soule of man.

And

And this is the cause why these two contrary qualities fight together.

Phil. Out of doubt this doctrine of regeneration is a very great mystery.

Theol. Yes certainly, it is a secret of secrets, which the wise of this world cannot comprehend.

Phil. Some think that courtesie, kindness, good nurture, good nature, and good education are regeneration; and that courteous and good natured men must needs be saved.

Theol. They are generally deceived: for these things doe not necessarily accompany salvation, but are to be found in such as are altogether profane and irreligious: yet wee are to love such good outward qualities, and the men in whom we find them.

Phil. What say you then to learning, wit, and policie? are not these things of the essence of religion, and prove a regeneration?

Theol. No, no: for they be externall gifts, which may be in the most wicked men; as in Papists, heathen Poets, and Philosophers: yet we are greatly to reverence learned and wise men, although the new and inward work be not as yet wrought: for that is onely of God, that is from above.

Phil. The common people doe attribute much to learning and policie: for they will say, Such a man is learned and

wife, and knoweth the Scripture as well as any of them, and yet hee doth not thus and thus.

Theol. It is one thing to know the history and letter of the Scriptures, and another thing to believe and feel the power thereof in the heart, which is only from the sanctifying spirit, which none of the wise of this world can have.

Phil. It is a common opinion, that if a man hold the truth in judgment, be no Papist or Heretick, but leadeth an honest civill life, then hee must of necessity be saved.

Theol. That followeth not: for many come so far, which yet notwithstanding have not the inward touch.

Phil. That seemeth strange. For many will say, As long as they be neither whore nor thiefe, nor spotted with such like grosse sinnes, they trust in God they shall be saved.

Theol. They erre, not knowing the Scriptures. For many thousands are in great danger of losing their souls forever, which are free from such notorious and heinous vices: nay, many which in the world are counted good honest men, good true dealers, good neighbours, and good townsmen.

Asm. I pray you, Sir, give mee leave a little. I have heard all your speech hitherto, and I like reasonable well of it; but now I can forbear no longer, my conscience

conscience urgeth mee to speak : For mee thinks you goe too far, you goe beyond your learning in this, that you condemn good neighbours, and good townsmen. You say, many such men are in danger of losing their souls ; but I will never believe it while I live : For if such men be not saved, I cannot tell who shall.

Theol. But you must learn to know out of the Scriptures, that all outward honesty and righteousness, without the true knowledge and inward feeling of God, availeth not to eternall life : As our Saviour Christ saith, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. It is also written, that when Paul preached at Thess, many honest men and women did believe : that is, such as were outwardly honest, or honest to the world only : for they could not be truly and inwardly honest before they did believe. Therefore you see that this outward honesty is vanity. Without the inward regeneration of the spirit, availeth not to eternall life : and then consequently, all your honest worldly men are in great danger of losing their souls for ever.

Matth 23.

Acts 17. 12.

Asm. What sound reason can you yeeld, why such honest men should be condemned ?

Theol. Because many such are utterly

new work and the old, flesh and spirit, grace and corruption are so intermingledly joyned together in all the faculties of the soul and body, as that the one doth ever fight against the other.

Phil. But tell me, I pray you, how you understand this intermingling of grace and corruption in the soul. Do you mean, that grace is placed in one part of the soul, and corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they be joyned & mingled together (as I said) in and throughout the whole man. For the mind or understanding part is not one part flesh, and another part spirit; but the whole mind is flesh, and the whole mind is spirit, partly one, and partly another. The same is to be said of will and affections.

Pb. I pray you, express it more plainly.

Theol. Even as the air in the dawning of the day is not wholly light, or wholly dark, as at mid-night, or at noon-day; neither is it in one part light, and in another part dark: but the whole aire is partly light, and partly dark throughout: and as in a vessell of luke-warm water, the water it self is not only hot, nor only cold but heat and cold are mixed together in every part of the water; so is the flesh and the spirit mingled together in the soule of man.

And

And this is the cause why these two contrary qualities fight together.

Phil. Out of doubt this doctrine of regeneration is a very great mystery.

Theol. Yes certainly, it is a secret of secrets, which the wise of this world cannot comprehend.

Phil. Some think that courtesie, kindnesse, good nurture, good nature, and good education are regeneration; and that courteous and good natured men must needs be saved.

Theol. They are generally deceived: for these things doe not necessarily accompany salvation, but are to be found in such as are altogether profane and irreligious: yet wee are to love such good outward qualities, and the men in whom we find them.

Phil. What say you then to learning, wit, and policie? are not these things of the essence of religion, and prove a regeneration?

Theol. No, no: for they be externall gifts, which may be in the most wicked men; as in Papists, heathen Poets, and Philosophers: yet we are greatly to reverence learned and wise men, although the new and inward work be not as yet wrought: for that is onely of God, that is from above.

Phil. The common people doe attribute much to learning and policie: for they will say, Such a man is learned and

wife, and knoweth the Scripture as well as any of them, and yet hee doth not thus and thus.

Theol. It is one thing to know the history and letter of the Scriptures, and another thing to believe and feel the power thereof in the heart, which is only from the sanctifying Spirit, which none of the wise of this world can have.

Phil. It is a common opinion, that if a man hold the truth in judgment, be no Papist or Heretick, but leadeth an honest civill life, then hee must of necessity be saved.

Theol. That followeth not: for many come so far, which yet notwithstanding have not the inward touch.

Phil. That seemeth strange. For many will say, As long as they be neither whore nor thiefe, nor spotted with such like grosse finnes, they trust in God they shall be saved.

Theol. They erre, not knowing the Scriptures. For many thousands are in great danger of losing their souls for ever, which are free from such notorious and heinous vices: nay, many which in the world are counted good honest men, good true dealers, good neighbours, and good townsmen.

Asm. I pray you, Sir, give mee leave a little. I have heard all your speech hitherto, and I like reasonable well of it; but now I can forbear no longer, my conscience

conscience urgeth mee to speak : For mee thinks you goe too far, you goe beyond your learning in this, that you condemn good neighbours, and good townsmen. You say, many such men are in danger of losing their souls ; but I will never believe it while I live : For if such men be not saved, I cannot tell who shall.

Theol. But you must learn to know out of the Scriptures, that all outward honesty and righteousness, without the true knowledge and inward feeling of God, availeth not to eternall life : As our Saviour Christ saith, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. It is also written, that when Paul preached at Berea, many honest men and women did believe : that is, such as were outwardly honest, or honest to the world only : for they could not be truly and inwardly honest before they did believe. Therefore you see that this outward honesty is faulty, without the inward regeneration of the Spirit, availeth not to eternall life : and then consequently, all your honest worldly men are in great danger of losing their souls for ever.

Matth. 23.

Acts 17. 12.

Asm. What sound reason can you yeeld, why such honest men should be condemned ?

Theol. Because many such are ut-

terly belov'd of all true knowledge of God and his word. Nay, which is more, many of them despise the word of God, and hate all the zealous professors of it. They esteem Preachers but as players, and Sermons as good tales: they esteem a Preacher no more then a shoemaker: they regard the Scriptures no more then their old shoes. What hope is there then, I pray you, that such men should be saved? Woth not the holy Ghost say, How shall we escape if we neglect so great salvation?

Ans. You go too far; you judge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they mind, dream, & dote of nothing else day and night, but this world, this world, lands & leases, grounds and livings, hines & sheep, and how to wax rich. All their thoughts, words, and works are of these & such like things. And their actions do most manifestly declare, that they are of the earth, and speak of the earth, and there is nothing in them but earth, earth. As for Sermons, they care not how few they hear: And for the Scriptures, they regard them not; they read them not, they esteem them not worth the while, there is nothing more irksome unto them: they had rather pill drawes, or doe any thing, then hear, read, or conferre of the Scriptures. And as the Prophet

Prophet saith: The word of the Lord is as a reproach unto them, they have no delight in it.

Phil. I marvell much that such men should live so honestly to the world-word.

Theol. No marvell at all: for many bad men, whose hearts are worm-eaten within, yet for some outward and carnall respects doe abstaine from the grosse act of sin: as some for credit, some for shame, some for fear of law, some for fear of punishment; but none for love of God, for zeal of conscience, or of obedience. For it is a sure thing, that the wicked may have that spirit which doth repress, but not that which doth renew.

Phil. It seemeth then by your speeches, that some which are not regenerate do in some things excell the children of God.

Theol. Most certain it is, that some of them in outward gifts, and the outward carriage of themselves doe goe beyond some of the elect.

Phil. Shew me, I pray you, in what gifts?

Theol. In learning, discretion, justice, temperance, prudence, patience, liberality, affability, kindnesse, courtesie, good nature, &c.

Phil. Me thinks it should not be possible.

Theol. Yes truly: for some of Gods dear children, in whom no doubt the

inward work is truly and soundly wrought, yet are so troubled and incumbered with a crabbed & crooked nature, and so clogged with some master sin, as some with anger, some with pride, some with covetousness, some with lusts, some one way, and some another; all which breaking out in them, do so blemish them and their profession, that they cannot so shine forth unto men, as otherwise no doubt they would; and this is their wound, their griefe, and their heart-smart, and that which cōsteth them many a tear, and many a prayer: and yet can they not get the full victory over them, but still they are less in them as a prick in the flesh to humble them.

Ph. Yet love should cover a multitude of such infirmities in Gods children.

Theol. It should be so indeed: but there is great want of love, even in the best: and the worst sect ripping these infirmities in the guts, runs upon them with open mouth, and take upon them to condemn them utterly, and to judge their hearts, saying, They be hypocrites, dissemblers, and there is none whole then they.

Phil. But do you not think, that there be some counterfeits even amongst the greatest professors?

Theol. Yes, no doubt there be, & alwayes have been some very hypocrites in

in the Church; but we must take heed of judging & condemning all for some. For it were very much to condemn Christ and his eleven disciples, because of one Judas; or the whole Primitive Church for one Ananias and Sapphira.

Phil. But I hope you are of this mind, that some regenerate men, even in outward gifts, and their outward carriage, are comparable with many others.

Theol. Questionie Ie very many. For they being guided by Gods Spirit, and upheld by his grace, doe walk very uprightly and unblamably towards men.

Phil. Yet there resteth one scruple: for it seemeth very strange unto me, that men of so discreet carriage as you speak of, and of so many good parts, should not be saved. It is great pity such men should be damned.

Theol. It seemeth so unto us indeed, but God is only wise. And you must note, that as there be some infirmities in Gods children, which hee correcteth with temporall chastisements, and yet rewardeth their faith, love, and toward service and obedience with eternal life; so there be some good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings, and yet punisheth them eternally for their unbelieve and hardnesse of heart.

Phil. Now you have reasonably well

satisfied mee touching the doctrine of regeneration, and the manifold errours and deceits that are in it, and of it. I pray you let us now proceed: and first of all tell mee by what means the new birth is wrought.

Theol. By the preaching of the word, as the outward meanes: and the secret worke of the spirit, as the inward means.

1 Pet. 1. 23.
John 17. 3.
Act. 10. 44.
Eph. 1. 4. 3.

Phil. Many hear the word preached, and are nothing the better, but rather the worse: what, I pray you, is the cause of that?

Theol. Mens own incredulity and hardnesse of heart: because God in his wrath leaveth them to themselves, and depriveth them of his spirit, without the which all preaching is in vain. For except the spirit doe follow the word into our hearts, wee can finde no joy, taste, nor comfort therein.

Act. 16. 14.

Phil. Cannot a man attain unto regeneration and the new birth without the word and the spirit?

Theol. No verily. For they are the instruments and means whereby God doth worke it.

Antil. Why may not a man have as good a faith to God-ward that heareth no Sermons, as hee that heareth all the Sermons in the world?

Theol. Why may not he which eateth no meat, be as fat and as well liking

as

as hee that eateth all the meat in the world? For is not the preaching of the word the food of our souls?

Antil. I like not so much hearing of Sermons, and reading of the Scriptures, except men could keep them better.

Theol. Faithfull and honest hearers do therefore hear, that they may be more able to obserue and be. For a man cannot do the will of God befoze he know it, and hee cannot know it without hearing and reading.

Antil. I marvell what good men doe get by gadding to Sermons, and poring so much in the Scripture; or what are they better then others? There are none more full of envie and malice then they: They will doe their neighbour a shrowd turn as soon as any body; and therefore in mine opinion, they be but a company of hypocrites, and precise fools.

Theol. You judge uncharitably. Full little doe you know what they feel, or what good Gods people get by hearing of the word. For the work of the spirit in the hearts of the elect is very secret and altogether hid from the world, as it is written: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth, or whence it cometh; so is every man that is born of the spirit. And againe, The things of God knoweth no man, but the spirit of God.

Antil.

Amil. Tush, tush, what needs all this ado? If a man say his Lords prayer, his ten Commandments, and his Beliefe, & keep them, and say no body harme, nor doe no body harm, and doe as hee would be done to, have a good faith to God-ward, and be a man of Gods beliefe, no doubt hee shall be saved without all this running to Sermons, and prating of the Scripture.

Theol. How you pow? it out indeed: you thinke you have spoken wise p. But, alas! you have bewrayed your great ignorance. For you imagine a man may bee saved without the word, which is a grosse error.

Amil. It is no matter; say you what you will, and all the Preachers in the world besides, as long as I serve God, and say my prayers duly and truly, morning and evening, and have a good faith in God, and put my whole trust in him, and doe my true intent, and have a good mind to God-ward, and a good meaning, although I am not learned, yet I hope it will serve the turn for my soules health. For that God which made mee must save me. It is not you that can save me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a sick man, who having his brain disordered with heat, rabeth, and speaketh idly, he cannot tell what.

For

For the holy Ghost saith, Hee that turneth away his ear from hearing the law, even his prayer shall be abominable. And again, He that destroyeth the word shall be destroyed. So long therefore as you despise Gods word, and turn away your ear from hearing his Gospel preached, all your prayers, your fantastickall serving of God, your good meanings, and your good intents are to no purpose; but most odious and loathsome in the sight of God: as it is written, My soule hateth your new moons, and your appointed feasts, they are a burthen unto mee, I am weary to beare them: When you stretch out your hands I will hide mine eys from you; and though you make many prayers, I will not hear: For your hands are full of blood. And again, the Lord saith by the same Prophet; He that killeth a bullock, is as if he slew a man: hee that sacrificeth a sheep, as if hee cut off a dogs neck: he that offereth an oblation, as if he offered swines blood: hee that remembreth incense, as if hee blessed an idol. Where you see the Lord telleth you his mind touching these matters; to wit, that all your prayers, services, good meanings, &c. are abominable unto him, so long as you walk in ignorance, profaneness, disobedience, and contempt of the Gospel. For hee saith in the words immediately going before: To him will I look, even to him that

Pro. 18. 9.

Prov. 1. 1. 15.

Esa. 1. 14.

Esa. 66. 3.

that is poor, and of a contrite spirit, and trembleth at my words.

Asm. I grant indeed, for them that are idle, and have little to do, it is not amisse now and then to hear a Sermon, and read the Scriptures: but wee have no leasure, we must follow our businesse, we cannot live by the Scriptures; they are not for plain folk, they are too high for us, wee will not meddle with them. They belong to Preachers and Ministers.

Jo. 10. 10.

Theol **Christ** saith, My sheep heare my voice, and I give unto them eternall life. **If therefore you refuse to heare the voice of Christ, you are none of his sheep, neither can you have eternall life.** And in another place our Lord

Jo. 8. 47.

Jesus saith. He that is of God, heareth Gods word. Ye therefore hear it not, because ye are not of God.

Col. 3. 1.

Saint Paul writing to all sorts of men, both rich and poore, high and low, men and women, young and old, exhorteth, that the word of Christ may dwell plenteously in them all, in all wisdom. You see therefore that the **Spoile** would have all sorts of people that have souls to save, to bee well acquainted with the Scriptures. Therefore you may as well say you will not meddle with God, with Christ, nor with everlasting life, as to say, you will not meddle with the Scriptures.

Asm. Well, I cannot read, and therefore

Core

fore I cannot tell what Christ, or what Saint Paul may say; but this I am sure of, that God is a good man (worshipped might he be) hee is mercifull, and that we must be saved by our good prayers, and good serving of God.

Theol. You speak foolishly and ignorantly in all that you say, having no ground for any thing you speake, but your own fancy, and your own conceit: and yet you will beleefe your own fancy against all preachers, and against all that can be spoken out of the word: But I pray you give me leave a little: If a man dream that he shal be a King, and in the morning when he is awake, perswadeth himselfe it shall be so, may he not be justly laughed at, as having no ground for it? Even so may all they which beleefe their own dreames and fantasies touching salvation. But it is true which Solomon saith, A fool belee-
veth every thing: That copper is gold, and a counter an angel. And assuredly great reason there is that he which will not beleefe God, should be given over to beleefe the Devil, his dream, and his fancy.

PROV. 14-15.

Asun. I pray you instruct mee better then.

Theol. You had need indeed to bee better instructed: for the Devil hath slyly deluded your soul, and cast a mist before your eyes, making you beleefe the

the crow is white, and that your estate is good before God, whereas indeed it is most woofull and miserable.

Asa. Nay, I defie the Divell with all my heart. But, I pray you, tell me how it comes to passe that I am thus deceived.

Theol. This it is that deceiveth you and many others: that you measure your selves by your selves and by others, which is a false me:urand. For you seem to lie straight so long as you are measured by your selves and by others; but lay the rule of Gods word unto you, and then you lie altogether crooked.

Asa. What other thing is there that deceiveth me?

Theol. Another thing that deceiveth you is your own heart: for you know not your owne heart, but are altogether deceived therein: For the heart is receivable above all things. Her is a wisse man, and greatly enlightened, that knoweth his own heart. But you are blind, and know not what is within you; but blindly imagine you shall be saved, and hope you know not what of eternall life. And because blindness maketh you bold, you will seem to be resolute in words, and say, It is pity he should live which hath any whit doubt of his salvation. And assuredly you speak as you think, and as you know. For, for ought that you know

Jer. 17. 9.

to the contrary, it seemeth so: though indeed and in truth it is not so: for you are deluded with a false light. And sometimes no doubt you have prickes, gripes, terrours, and inward accusations of conscience, for all your bold and resolute speeches.

As. Truly I never heard so much before.

Theol. That is because you shut your eyes, and stop your ears against God and all goodnesse. You are like the deaf Adder, which heareth not the voice of the charmer, though hee be most expert in charming.

Psalm 58. 47.

Asus. Well then, if it be so, I would be glad now to learn, if you would teach me. And as you have shewed mee the meanes whereby the true birth is wrought, so now shew mee the certain signes and tokens thereof, whereby all men may certainly know that they are sanctified, regenerate, and shall be saved.

Theol. There be eight infallible notes & tokens of a regenerate mind, which may well be termed the eight signes of salvation; and they are these:

I love to the children of God.

I delight in his word.

Often and fervent prayer.

Zeal of Gods glory.

Deniall of our selves.

Patient bearing of the Crosse with profit and comfort.

Faithfulness in our calling.

Eight infallible signes of salvation

Spence

Honest, just, and conscionable Dealing
in all our actions amongst men.

Phil. Now that you have shewed us the evident signes of mans salvation, shew us also the signes of condemnation.

Theol. **The contraries unto these are manifest signes of Damnation.**

No love to the children of God.

No delight in his word.

Seldome and cold prayers.

Coldnesse in Gods matters.

Trusting to our selves.

Impatience under the crosse.

Unfaithfulness in our calling.

Unhonest and unconscionable Dealing.

Phil. No doubt, if a man be infected with these, they be shrewd signes that a man is extremely soul-sick, and in a very dangerous case. But are there none yet more evident and apparent signs of condemnation then these?

Theol. **Yes verily. There be nine very clear and manifest signes of a mans condemnation.**

Phil. I pray you, let me heare what they be.

Theol. **Wdr.**

Whoredome.

Covetousnesse.

Contempt of the Gospel.

Swearing.

Lying.

Drunkennesse.

Idlenesse.

Oppression.

Phil.

Eight signes
of condemp-
nation.

Nine mani-
fest signes
of Damna-
tion.

Phil. These be grosse things indeed.

Theol. They may not unfitly be termed the nine Beelzebubs of the world; and he that hath these signes upon him is in a most wooll case.

Phil. What if a man be infected with some two or three of these?

Theol. Whosoever is infected with three of them, is in great danger of losing his soule. For all these be deadly venome, and rank popson to the soul: and either the three first, or the three last, or the middle three are enough to popson the soule, and bring it to death. Nay, to say the truth, a man were as good gripe a toad, and handle a snake, as meddle with any one of these.

Phil. Is every one of them so dangerous?

Theol. Questionlesse: For they be the very plague-signes of the soule. If any man have a plague-signe upon his body, wee use to say, Gods tokens are upon him, Lord have mercy on him: So we may truly say, If any man be thoroughly and totally infected at the heart with any one of these, Gods tokens are upon his soule, Lord have mercy upon him.

Phil. Many doe not think these to be such dangerous matters as you make them, and many there be which make light of them.

Theol. True indeed, for the most part

part of men are altogether shut up in blindness and hardness of heart, having neither sight nor feeling of their sins, and therefore make light of them, thinking there is no such danger.

Phil. It is most certain, that men are given to lessen and extenuate their sins: or else to hide them, and dawb them over with many cunning shifts and vain excuses. For men are ever ready to take cover, and will writhe and wreath (like snakes) to hide their sins: yea, if it were possible, to make sin no sin, to make virtue vice, and vice virtue. Therefore I pray you lay open unto mee out of the Scriptures the grievousnesse and ugliness of their sins.

Theol. The stinking filthinesse of their sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest and lay open the same, according to the proper nature and being thereof: yet notwithstanding, I will doe my endeavour to lay them open in some measure, that all men may the more loath them.

Phil. I pray you then first of all begin with pride.

Theol. You say well: for that indeed may well stand in the fore-front, for it is a master-direll, and the master-pock of the soule.

Phil. Shew mee out of the Scriptures that pride is so grievous and loathsome.

Theol.

Theol. Solomon saith, Every one that is proud in heart is abomination to the Lord: which plainly sheweth, that God doth detest and abhorre proud men. And is it not a fearfull thing, thinke you, to be abhorred of God? And in the same Chap. xlii. 18. he saith, Pride goeth before destruction, and an high mind before the fall. Wherein he sheweth, that pride is the forerunner of some deadly downfall, either by disgracing or displacing. For it is an old and true proverb, Pride will have a fall. And oftentimes, when men are most lifted up, then are they neere unto it: as the examples of Haman, Nebuchadnezzar, and Herod doe plainly declare. When the mill swelleth, the rest of the body periseth away; even so when the heart is puffed up with pride, the whole man is in danger of destruction. Moreover, the holy Ghost saith, The Lord will destroy the house of the proud. Job saith of such kind of men, The spark of his fire shall not shine: fear shall dwell in his house, and brimstone shall be scattered upon his habitation. And in another place hee saith, The fire which is not blowne shall devoure him. Wee thinke therefore, if there were any spark of grace in us, these terrible speeches of the holy Ghost might serve to humble us, and pull down our pride: especially, with the Scriptures doe as-
 firme

Prov. 16. 5.

Prov. 15. 24.

Job 11. 5. 25.

Job 23. 26.

Job 21. 17.

firme, that God resisteth the proud, and setteth himself *ex professo* against them, and therefore wo unto them; for if God take against a man, who can reclaine him? for he doth what soever he will.

Phil. But tell me, I pray you, when you speak against pride, what pride is it that you mean?

Theol. I mean all pride, both that which is inward in the heart, and that also which breaketh out in mens foreheads: I mean, that which apparently sheweth it selfe in mens words and works.

Phil. Do you mean pride also of mens gifts?

Theol. Yes surely: for there is no pride worse or more dangerous then that. Beware, saith one, of spirituall pride: as to be proud of our learning, wit, knowledge, reading, writings, sermons, prayers, godliness, policy, valour, strength, riches, honour, birth, beauty, authority. For God hath not given such gifts unto men, to the end they should make sale-ware of them, and set them a sun-shining to behold; seeking only themselves with their gifts, the vain praise of the multitude, and applause of the people: so robbing God of his honour, and proudly arrogating to themselves that which is due unto God, which is the praise of his gifts: but he hath given his gifts to another end,

end, namely, that wee should use them to his glory and the good of others (either in Church or Common-wealth) especially of those which doe most concern us.

Phil. Yet wee see commonly men of greatest gifts are most proud.

Theol. True indeed: for the finest cloth is soonest stained. And as worms ingender sooner in soft & tender wood, then in that which is more hard and knotty; and as moths do breed sooner in fine wooll then in coarse flocks: even so pride and vain glory do sooner assault an excellent and rare man in all kind of knowledge and vertue, then another of meaner gifts: and therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly bee compared to the crabbe-stock spines, which grow out of the root of the very best Apple-tree. Therefore to say the truth, this is one of the last engines and weapons which the Diuell useth for the overthrowing of Gods own children, even to blow them up with pride, as it were with gunpowder. For, as we see it come to passe in the siege of strong holds, when no battery or force of shot will prevaile, the last remedy and policy is to undermine it, and blow it up with traines
of

of gun-powder ; so when Nathan can no way prevaill against some excellent servants of God, his last device is to blow them up with pride, as it were with gun-powder.

Phil. I see it is a speciall grace of God, for men of great gifts to bee humble minded : and hee is an odd man of a thousand, which excellling in gifts, excelleth in humility ; and the more gifts he hath, the more humbly he walks : not contemning others, but esteeming them better than himselfe. For commonly wee are the worse for Gods gifts, because we have not the right use of them ; and againe, because they engender so much proud flesh in us, that we had need daily to be corzied. Therefore God sheweth great favour and mercy to that man, whom he humbleth and taketh downe by any afflictions or infirmities whatsoever. For otherwise, it is sure, proud flesh would altogether over-grow us.

1 Cor. 12.

Theol. You have spoken the truth : for the Apostle himselfe confesseth, that hee was tempted & troubled this way, & had like to have been puffed up out of measure with the abundance of his revelations, but that God in great mercy sent him a cooler and a rebater ; to wit, a prick in the flesh (which hee calleth the messenger of Satan) whereby the Lord cured him of his pride. And even so doth hee cure many of us of our pride,

pride, by throwing us to **Sathan**, leaving us to our selves, and giving us over to commit some grosse evil, even to fall downe and break our neckes: and all, to the end hee may humble us, tame us, and pull downe our pride, which hee seeth wee are heart-sick of. It is good for us therefore to be humble in the abundance of grace, that wee bee not proud of that which wee have, or that which we have done. For humility in **an** is better then pride in well-doing.

Phil. Herein surely appeareth the great wisdom and mercy of God: that hee so graciously bringeth good out of evil, and turneth our afflictions, infirmities, falls and down-falls; to his glory and our good.

Theol. It is most true. For even as of the flesh of a **Uiper** is made a soveraigne medicine to cure those which are stung of a **Uiper**; and as **Physicians** expell poison with poison: so God, according to his marvelous wisdom, doth, of the infirmities which remaine in us after regeneration, cure other more dangerous diseases; as pride, vain-glory, and presumption. Blessed therefore be his name for ever, which thus mercifully causeth all things to work together for the good of his owne people; of whom these things are

Specially to be understood.

Phil. Is there no cause why men of great gifts should glory in their gifts?

Theol. **No surely none at all. For the Apostle saith, Who separateth thee?**

And, what hast thou that thou hast not received? If thou hast received it, why boastest thou, as though thou haddest not received it? **Where the Apostle plainly sheweth, that no man is to be proud of his gifts; because they are none of his own: he hath but received them to use. We count him worthy to be laughed at as a fool, who having borrowed hys apparell of others (as a silk gown, a fatten doublet, a chain of gold, velvet breeches, &c.) should proudly set it in the streets in them, as if they were his own: even so are they worthy to be chynickled for fools, which are proud of good gifts, which are none of their own.**

Therefore the Prophet Jeremy saith, Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man in his strength, neither the rich man in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me. **To this point also well saith the heathen Poet; No man can escape the punishment of pride; therefore in greatest prosperity be not puffed up.**

Phil. Yet it is a world to see how proud,
furly,

furly, haughty, stately, insolent, and thronically some be, because of their gifts: they think they touch the clouds with their heads, and that the earth doth not beare them: they take themselves to be petty angels, or some wonderfull wights: they contemne and disdaine all others which have not the like gifts: they doe contemptuously over-look them, as a lion should over-look a mouse, a King a begger; or, as we say in a proverb, as the Divell looked over Lincoln.

Theol Oh proud dust! Oh haughty swomes meat! If they would bring their hearts before God, and their consciences thoughts, and affections to be judged by his law, it would soon cool them, and take them down well enough; they should see their wants and imperfections to be so great, that they indeed should have no more cause to boast of their gifts, then the Black-moor, bath of his whitenesse, because his teeth are white. The holy Ghost cuts all our combs, and plucketh down all pride of flesh, when he saith, Job 26. 14. How small a thing doth man understand of God?

Phil I pray you let us proceed to speak of the outward and grosse pride of the world: and first of all, tell me what you think of pride in apparell.

Theol I think it to be a vanity of all vanities, and a folly of all follies.

For to be proud of apparell, is as if a chiefe should be proud of his halter, a beggar of his clouts, a child of his gay, or a fool of his bable.

Psal. Yet wee see how proud many (specially women) be of such bables. For when they have spent a great part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and braving up themselves in most exquisite manner, then out they come into the streets with their pedlers shop upon their back, and carry their crests very high, taking themselves to be little angels, or at least somewhat more then other women. Whereupon they doe so exceedingly swell with pride, that it is to bee feared they will burst with it as they walk in the streets. And truly we may think, the very stones in the street, and the beams in the houses doe quake and wonder at their monstrous, intolerable and excessive pride. For it seemeth that they are altogether a lump of pride, a masse of pride, even altogether made of pride, and nothing else but pride, pride.

Theol. You seeme to be very hot in the matter.

Asan. Marry, Sir, I like him the better: for the world was never so full of pride as it is now adayes.

Theol. **Blas,** alas: indeed who can hold his peace at the pride of this age!

what

What a thing is it that flesh and blood, worms meat, dust and ashes, dirt and dung, should so brave it out with their trim clouts, and that in the sight of God, Angels, and men? For the time will come, when both they and all their gay clouts shall be buried in a grave: Yea, as Job saith, The grave shall be their house, and they shall in ke their bed in the dark. And then they shall say to corruption, Thou art my Father: and to the worm, Thou art my Mother and my sister. What then shall it availe them thus to be ruffled it out in all their bravery, so as suddenly they shall go down into a situation? What did it prove to that man to bee sumptuously clothed, and fare deliciously every day, when his body was buried in the dust, and his soul in hell fire?

Alun. I pray you, Sir, what say you to these great ruffs, which are born up with supporters and rebatoes, as it were with post and rail?

Theol. What should I say? but God be mercifull unto us. For such things doe draw down the wrath and vengeance of God upon us all: and, as the Apostle saith, For such things sake the wrath of God cometh upon the children of disobedience. And truly, truly, we may wel fear, that God will plague us for our abominable pride.

Asun. What say you then to these doubled and r doubled ruffles, (which are now in common use) flouting fardingales, long locks, fore-tufts, shag hair, and all these new fashions which are devised and taken up every day?

Theol. I say they are far from that plainnesse, simplicity, and modesty, which hath been in former ages: our fore-fathers knew no such things. It is recorded of William Rufus, sometime King of this land, that when his Chamberlain on a time brought him a new pair of hose, he demanded of him what they cost: who answered, three shillings: whereat the King, being somewhat moved, commanded him to prepare him a pair of a mark. If Kings were then thought to exceed, that bestowed a mark upon a pair of hose, what is it to be thought of many mean men in these our dayes (yea such as have no living, and are scarce of any good calling) which bestow as much upon a pair as the King did upon two, when he was thought most of all to exceed? But alas, alas, we have passed all bounds of modesty and measure; there is no hce with us. Our Land is too heaule of this sinne. For the pride of all Stations, and the follies of all countries are upon us; how shall we bear them? And as for

for these new fashions, the more new they be, the more foolish, and as foolish they that use them. For with our new fashions we are grown clean out of fashion. If we had as many fashions of our bodies as we have of our attire, we should have as many fashions as fingers and toes. But vain men and women do apparently shew their vain minds, by following so greedily such vain toys and fashions.

Asus. It was never a good world since starching and steeling, busks and whale-bones, supporters and rebatoes, full moons and hobby-horses, painting and dying, with felling of favour and complexion, came to be in use. For since these came in, covetousness, oppression, and deceit have increased. For how else should pride be maintained? and sure it is, within these thirty yeers these things were not known, nor heard of. And what say you then to painting of faces, laying open of naked breasts, dying of hair, wearing of peri-wigs, and other hair coronets, and top-gallants? And what say you to our artificiall women, which will be better than God hath made them? They like not his handy-work, they will mend it, and have other complexions, other faces, other hair, other bones, other breasts, and other bellies then God made them.

Theol. **Th**is I say, that you and I and all the Lords people have great and just cause of mourning, weeping, and lamentation, because such abomination is committed in Israel. Davids eyes gushed out with rivers of teares, because men kept not Gods lawes, and an horrible feare came upon him, because men forsook the lawe of God. Ieremie did sigh in secret, wishing that his head were full of water, and his eyes a fountain of teares, because of the sinnes of the people. Nehemiah mourned for the transgression of Gods people. Lots just soul was vexed with the unclean conversation of the Sodomites: and shall wee moorne nothing at all for these things? Shall wee be no whit grieved for the ruine of our land? Shall wee shed no teares for such horrible and intolerable abominations? they are odious in the sight of God and men: the aire stinketh of them. It is Gods marvellous patience that the Diuell both not carry them away quick, and rid the earth of them: or that fire and brimstone both not come downe from heaven and consume them.

Antil. You are too hot in these matters of attire: you make more of them then there is cause.

Asun. I con him thank: Gods blessing.

sing on his heart, I shall love him the better while I know him, because he is so earnest against such shamefull and detestable pride. Is it not a shame that women professing true religion, should make themselves such pictures, puppets, and peacocks as they doe? And yet I hear few Preachers in the pulpit speak against it.

Antil. I marvell you should be so earnest in matters of apparell. You know well enough that apparell is an indifferent thing: and that religion and the kingdome of God doth not consist in these things.

Theol. I know right well that apparell in its own nature is a thing indifferent: but lewd, wanton, unmodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferency of them, and maketh them unskill and evill, by circumstance. For otherwise why should the Lord threaten by his Prophet, that he would visit the Princes, and the Kings children, and all such as were cloathed with strange apparell, that is, the fashions of other countries? Zephin. 1. 8. Againe, why should the Lord so plague the proud dames, and mincing minions of Jerusalem, for their pride and vanity in attire, if there were no evill in such kind of abuse? The Lord saith thus

in the third of Ely, against those
 pride and gallant dames, Because the
 daughters of Sion are haughty, and walk
 with stretched-out necks, and with
 wandring eyes, walking and mincing as
 they goe, and make a tinkling with their
 feet: therefore shall the Lord make the
 heads of the daughters of Sion bald,
 and the Lord shall discover their secret
 parts. In that day shall the Lord take
 away the ornament of the slippers, and
 the calls, and the round tires, the sweet
 balls, and the bracelets, and the bon-
 nets, the tires of the head, and the fops,
 the head-bands, and the tablets, the ear-
 rings, the rings, and the mufflers, the
 costly apparell, and the veils, and the
 wimples, and the crisping pinnes, and
 the glasses, and the fine linnen, and
 the hoods, and the lawns. And in stead
 of sweet savour there shall be stink: and
 in stead of a girdle, a rent: and in stead
 of dressing of the haire, baldnesse: and
 in stead of a stomacher, a girding of sack-
 cloth: and burning in stead of beaurty.
 Then shall her gates mourn and lament:
 and she being desolate shall sit upon the
 ground.

Thus we see how terribly the Lord
 threatneth the gallant dames of Jerusa-
 lem, for their excessive and abomin-
 able pride. And this may well be a mir-
 rour for the proud minions of our
 age: which assuredly may well fear
 the

the Lord will bring some such judgement upon them, as he did upon the daughters of Jerusalem. For their sin is as great in this kind, as was the daughters of Sion, and God is the same God now that he was then to punish it.

Antil. Tush, never speak so much of these matters of apparell; for we must do as others do, and follow the fashion, or else we shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteem them more then these, you shew what you are.

Antil. Well, for all that, say you what you will, pride is in the heart, and not in the apparell: For one may be proud of plain apparell, as well as of costly. And some are as proud of their falling bands and little sets, as others are of their great ruffles.

Theol. You speak foolishly, for how know you that? Can you judge mens hearts and inward affections? Can you say, when mens and womens apparell is sober, modest, and Christian like, that they have proud hearts, and are proud of that attire? You goe very farr indeed, to judge the heart. You ought to judge charitably of such as goe soberly and modestly

deftly attired, euen that their heart is according to their attire. And for you, wee may rather think your heart is vain, light, and foolish, becaufe your attire doth strongly argue it: And, as the Prophet faith, The triall of your countenance testifieth against you: you declare your finnes as Sodom, and hide them not, *Esay* 3. 9.

Phil. I pray you then fet downe some rules for apparell out of the Scriptures.

Theol. I may well fet downe what I will: but surely most men and women will doe what they list. For verily it may be thought, that many of this age have forsworne God and his word, and all goodnesse. For they are come to this point, let God say what he will, they will doe what they list. For as the Prophet saith, They have made a covenant with hell, and with death, and are grown to an agreement, *Esay* 28. 15. And I doe verily think, if God himselife should come downe from heauen in his own person, and dissuade men and women from this vanity of apparell, yet would they still use it, as it were in despight of God, and as it were to anger him the more. For they are so extraordinarily enamoured, and so immoderately delighted with it, and doe so continually, and altogether dote on it, and are so wood-mad of it, that they will have it,

it, though men and Angels, and all the world say nay: nay, which is more, though they should goe to the Devil quicke with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but even to plough the sea, or knock at a deafe mans doore; for there is no hope of any reformation. Onely this we gaine, that the world is reproved and convicted of sin. And these things shall stand in a record against them, in the last day: so that they may say, they had a fair warning, and that there was a Prophet among them.

Phil. Yet for all this, I pray you set us down some directions and rules, out of Gods holy Book, concerning attire. For albeit some be very bad, and outrageous in these things, yet there be some others which are well disposed, and will (no doubt) make some conscience to frame themselves according to the rules of Gods word.

Theol. Well then, for their sakes which are well disposed, I will set downe some few directions. Saint Paul in 1 Tim. 2.9. willet, that women should array themselves in comely apparell, with shamesfastnesse and modesty, as becometh women that professe the feare of God: and not with bzoydered haire, or gold, or pearls,

1 Pet. 3. 3.

pearls, or costly apparell. The Apostle Saint Peter giveth like rules also: for he saith, speaking of Christian matrons, and professors of holy religion, That their apparell must not bee outward, that is, not consist so much in outward habery; as broidered hair, gold put about, &c. as it must be inward, that the hid man of the heart may be clothed with a meek and quiet spirit, which is a thing before God much set by. For after this manner, saith hee, in times past the holy women which trusted in God did attire themselves; as Sarah, Rebecca, Rachel, and such like ancient and grave matrons.

Phil. Wherein doth this inward clothing specially consist?

Theol. In four things, which are set down in the fore-named places, to wit, shamefastnesse, modesty, a quiet spirit, and a meek spirit.

Phil. These be fine suits of apparell indeed: I would all women would put them on, and never put them off, but wear them continually: for they are the better for wearing, though all other apparell be the worse.

Theol. If women would deck themselves inwardly with these aforesaid vertues, they would be unto them as ornaments of gold, and jewels of pearl. For the woman that feareth the Lord shall be praised.

Prov. 31. 1.

Phil.

Phil. But now, I pray you, Sir, let downe your judgement for outward attire.

Theol. This is all that I can say touching that point, That it must be as the Apostle saith, comely, decent, handsome, neat and seemly: not Night, not wanton, not lascivious, not immodest, not offensive.

Phil. But who shall judge what is comely, sober, handsome, modest? &c. For every man and woman will say, their apparell is decent and cleanly, how gallant, brave, and flanting soever they be.

Theol. Herein the examples of the most godly, wise, grave, and modest men and women are to be followed: for who can better judge what is comely, sober and modest, then they?

Phil. But wee see some, even of the better sort, in this matter are a little infected, run out, and goe beyond their bounds.

Theol. The more is the pity. But alas, wee see the sway of the time, and rage of the stream is so violent, that it carrieth befoze it whatsoever is not settled, and very deep rooted. And some godly and well disposed persons, whose hearts are not with these things, but with God, are notwithstanding perforce carried away with the violence of the wind: and tide;
whose

whose case, though it cannot well be defended or excused, yet it is much to be pitied and lamented.

Phil. Have you any further directions touching this point?

Theol. There is one thing yet more to be added: to wit, that attire be according to mens places, callings and degrees. For that is not seemly for one, that is seemly for another; that becometh not one mans place, that becometh anothers: For that is not meet for poore men, which is meet for rich men: nor that meet for mean men, which is meet for men of note and great place.

Phil. Then you think it is lawfull for Kings, Princes, and great Personages, to wear pearl, gold, silver, and velvet, &c.

Theol. Questionlesse it is lawfull for such, in sober manner and measure, to weare the most costly and precious things which the earth can afford: and that to set out the magnificence, pomp, and glory of their places: and therefore such things are in them most comely and decent.

Phil. But now-adayes few will keep within compasse, few will know their places: But the most part run beyond their bounds, and leap quite out of their sockets.

Theol. True indeed: For now-adayes

adoys mean Gentlewomen, yea some Gentlewomen of their owne making, will ruffe it, and brybe it out in their attyre like Countesses and Ladies of honour. Plain folk also in the countrey will haunt it like Courtiers, and like good Gentlemen and Gentlewomen: and they seem to say in their hearts, *Fie of this plattynesse*, we will no more of it: we will not take it as we have done. So that now the old proverb is verified: Every Jack will be a Gentleman, and Joan is as good as my Lady. For now we cannot, by their apparell, discerne the maid from the mistresse, nor the waiting Gentlewoman from her Lady. And thus we see in this matter of apparell how all is out of joint.

Phil. Is there any more to be said in this case?

Theol. There is yet another thing to be respected in this matter of attyre.

Phil. What is that?

Theol. That it bee according to mens abilities. For it is lamentable to consider how poore men and women, poore hired servants, milke-maiden, and such like, goe quite beyond their ability. And more lamentable to see what wretched and ill-favoured shifts they make to compass these things: so sharpe and
so

so eagerly are they set upon them.

Phil. Well Sir, now you have sufficiently rolled the stone, and at large satisfied us touching the matter of pride; which is the first signe of condemnation. Now proceed to the second, which is whoredome; and unfold unto us out of the Scriptures the danger thereof.

Pro. 3. 14.

Theol. Solomon, in his *Proverbs*, saith: That the mouth of a strange woman [or an harlot] is as a deep pit: hee that is a detestation to the Lord, shall fall therein. Wherein he plainly sheweth, that these whom God detesteth and is exceeding angry with, are given over to this vice. And in another place hee saith,

13. 17.

A whore is as a deep ditch, and as a narrow pit. Notting thereby, that if a man be once fallen in with an harlot, hee shall as hardly get out again, as a man that is plunged into a very deep and narrow pit, where hee can scant stirre himselfe. The same Solomon, in the book of *Ecclesiastes*, yeelds us the reason hereof: namely, because shee is as nets, snares and bands, wherein, if a man be once taken, hee is fast enough for getting out. I finde, saith hee, more bitter then death the woman whose heart is as nets, and snares, and her hands as bands. Hee that is good before God shall be delivered from her: but the sinner shall be taken by her. Wee doe therefore plainly

Ecc. 7. 18.

see

see in what a labyrinth and dangerous case they be that are left of God, and given over to whoredome and harlots : and therefore it is said, Desire not her beauty in thine heart, neither let her eye-lids catch thee : for by a whorish woman a man is brought to a morsell of bread ; and the adulteresse hunteth for life, which is precious. **A**gain hee saith, Albeit the lips of an harlot drop as an honey-comb, and the rooffe of her mouth is softer then oyle : yet her latter end is bitter as wormwood, and as sharp as a two-edged sword. **A**ll these prudent speeches of the holy Ghost doe most evidently shew unto us what a fearfull thing it is to commit whoredome, and so to fall into the hands of whores and harlots. **T**herefore Job saith of the wicked, Their soul dieth in youth, and their life among the whoremongers.

Prov. 6.5.

Pro. 5.3.4.

Job 32.14.

Phil. You have very well shewed out of Gods book, the great danger of whoredome and adultery. And it is greatly to bee lamented, that men in this age make so light of it as they do, and that it is so common a vice : nay, that some (alas, with griefe I speak it) do professe it, live by it, and prostitute themselves wholly unto it.

Theol. Such men and women may justly fear the plaguing hand of God : for the Lord saith by his Prophet ;
Though

1st. 3. 7.

Though I fed them to the full, yet they committed adultery, and assembled themselves by companies in harlots houses. They rose up in the morning like fed horses: for every man neighed after his neighbours wife. Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation?

Phil. Me thinks, if men were not altogether hardened in this sinne, and even past feeling, and past grace, this threatening and thundering of God himselfe from heaven should retriſe them.

1st. 3. 6.

Theol. If man would think so indeed: but now we may take up the old complaint of the Prophet, I hearkened and heard, and loe, no man spake aright: no man repented him of his evill; saying, What have I done? Every one turned to their race, as the horse rusheth into the battell.

Antil. Tush, whoredom is but a trick of youth; and we see all men have their imperfections.

1 Cor. 10. 8.

Theol. You speake profanely and wickedly: For shall wee count that but a trick of youth, for the which the Lord smote thre and twenty thousand of his owne people in one day? Shall wee count that but a trick of youth, for the which the Lord threatened David his owne servant, that the sword should never depart from his house?

1 Sam. 13. 10

house? Shall wee count that but a
tricke of youth, for the which Hamor
and Sechem, the father and the sonne,
and many other, both men, women,
and children, were cruelly murdered
by Simeon and Levi the sonnes of Ja-
cob? Shall wee count that but a trick
of youth, for the which the Lord slew
Hophni and Phineas, the two sonnes
of Eli the Priest, in the battell of the
Philistines? Shall we thus set all at
six and seven, and make light of such
horrible villanies? Doth not the seve-
rity of the punishment shew the great-
ness of the sinne? Doth not the Apo-
stle say, These things came unto them
for our examples, upon whom the ends
of the world are come? And yet you
passe it over with a tush, and a trick
of youth, as if God were to be dalli-
ed with. No, no, be not deceived;
God is not mocked. They which will
not bee moved now in hearing, shall
one day bee crushed in pieces in feeling.
And they which now call whoremongers a
tricke of youth, shall one day howle
and cry, yell and yelp for such tricks,
with woe and alas that ever they were
boyn.

Gen. 34-25.

1 Sam. 4-11.

1 Cor. 10-11.

Antil. Oh Sir, you must beare with
youth: youth you know is fraile; and
youth will bee youthfull, when you have
said all that you can.

Theol. Yea, but God doth allow no
more

TITUS 2. 6.

PSAL. 119. 9.

ECCLES. 1. 1.

more liberty unto youth then unto age : but bindeth all upon paine of death, to the obedience of his commandments. **The Apostle saith :** Let young men be sober minded. **David saith,** Wherewith shall a young man cleanse his way ? In taking heed thereto according to thy word. **The wise man saith,** Remember thy Creatour in the dayes of thy youth : **And further addeth ;** that if they will needs follow their lusts, their pleasures, and their own swinge, yet in the end hee will bring them to judgement, arraigne them, condemn them, and tame them in hell fire well enough.

Phil. Yet wee see men are so violently carryed after their lusts, and so desperately bent, that they will have the present sweet and pleasure of sin, come of it what will. Come sicknesse, come death, come hell, come damnation, they are at a point ; they will pay the highest price for their lust. They will purchase their pleasures with the losse of their soules. O wofull purchase ! O damnable pleasures !

Thol. Sweete meate will have some sauce, and a dram of pleasure a pound of sorrow. Such cursed cristifles shall at last pay a deare shot for their pleasures. Such desperate wretches shall one day know (to their everlasting woe) what it is to provoke

boke

voke God, and to sin with so high an hand against him. They shall well know, in spite of their hearts, that vengeance is prepared for the wicked, and that there is a God that judgeth the earth. Let all men therefore take heed in time; for whoremongers and adulterers God will judge. And the Apostle saith flatly, That whoremongers and adulterers shall not inherit the kingdom of God, 1 Cor. 6. 9. Let therefore no fornicator, or uncleane person be found among us, as was Esau: but let us abstaine from fleshly lusts, which fight against the soul. And let every one know how to possesse his vessel in holinesse and honour, and not in the lust of concupiscence, as the Gentiles which know not God, 1 Thes. 4. 5.

Herein let us consider the wise speech of an ancient Father: Sinne, while it is in doing, ministreth some pleasure, but when it is committed, the short pleasure thereof vanisheth away, and long sorrow cometh in stead of it. **Next let us here reject the saying of a wise Heathen:** Shun pleasure for fear of smart. Sower things follow sweet, and joy beaviness.

Antil. Yet for all this you shall not make mee beleeve, that whoredome is so hainous a matter. You make more of it then it is.

Theol. True indeed: for you, and such

Heb. 13. 4.

Heb. 13.

1 Pet. 2. 9.

Chrysost. in Math.

Isocrat. ad Demon.

such as you are will beleue nothing
 against your lusts and fleshy delights:
 and that is the cause why you are
 deafe on this eare. I will therefore
 adde a word or two more (out of the
 Oracles of God) to that which hath
 bene spoken. The wise King saith,
 Hee that committeth adultery with wo-
 men, destroyeth his owne soule: and so
 is accessary to his owne death; which
 is no small matter. For we use to say,
 if a man hang himselfe, by owne him-
 selfe, or any manner of way make
 away himselfe, that he was cursed of
 God, that Gods hand was heauie a-
 gainst him, that the Diuell ought him
 a theme, and now he hath paid it him.
 And all the countrey rings of such a
 strange accident, when, and where
 it falleth out: and the Crowner of
 the countrey doth sit upon it. How
 much more may all the world wonder
 at this; that a man should destroy
 his owne soule, and wittingly and
 willingly cast away himselfe for ever?
 Now the holy Ghost saith, The a-
 dulterer doth such an act, giveth such
 a venture, and willingly murdereth
 himselfe. Oh therefore woe unto him
 that ever hee was bozne! for sure it
 is, that the great Crowner of heauen,
 that crowns whom hee will crowne,
 shall one day sit upon it, and gibe
 judgement. Moreover, as the adul-
 terer

terer sinneſh againſt his ſoule, ſo alſo hee ſinneſh againſt his bodie, after a ſpeſſall manner, as witneſſeth the Apoſtle. Alſo hee ſinneſh againſt his goods and outward eſtate, as the holy man Job teſtiſſeth, ſaying, Adulterie is a fire that devoureth to deſtruction, and it will root out all our increaſe. Furthermore, hee ſinneſh againſt his name, For the Adulterer ſhall finde a wound, and diſhonour: and his reproach ſhall never be put away.

Item, hee ſinneſh againſt his wife, who is his companion, and the wife of his covenant: And God ſaith in the ſame place: Let none treſpaſſe againſt the wife of his youth: keep your ſelves in your ſpirit, and tranſgreſſe not. Laſt of all, hee ſinneſh againſt his children and poſterity, as the Lord ſaid to David, Becauſe thou haſt deſpised mee, and done this, therefore the ſword ſhall never depart from thy houſe. Behold, I will riſe up evil againſt thee out of thine owne houſe. Now therefore, to conclude this point, wee may ſee how many deadly wounds men make themſelves by committing of adulterie. They wound themſelves in their ſoules: they wound themſelves in their bodies: they wound themſelves in their goods: they wound themſelves in their names: they wound themſelves in their wives, and in
D their

their childzen. What man, except hee were stark mad, would thrust in himselfe in so many places at once? The Adulterer, with his one sinne of adultery, maketh all these deadly wounds in himselfe: and it is an hundred to one hee will never get them cured, but will die, and bleed to death of them. Lo, thus you see the dangerous quality and condition of this sin. Shall wee now therefore make light of it? Shall wee say, It is but a trick of youth? Shall wee smooth over the matter with sweet words, when the help Ghost maketh it so heinous and capitall? Shall wee make nothing of that which draweth downe Gods wrath upon the soule, body, goods, name, wife and childzen? That were an intolerable blindness, and most extreme hardness of heart. An ancient writer both long agoe passed sentence upon us, who make so light of this sinne: for (saith hee) Adultery is the very hook of the Divell, whereby hee draweth us to destruction. And another godly Father saith, that adultery is like a furnace, whose mouth is gluttony, the flame pride, the sparkles filthy words, the smoak an ill name, the ashes poverty, and the end shame. And so wee plainly see, that howsoever wee regard not this sinne, but flatter our selves in it, yet those whose eyes the

Basil in 2.
pist.

Gregor.

the Lord hath opened, have in all ages condemned it as most flagitious and horrible: yea, the very heathen will rise up in judgment against us. Who have spoken and written many things against this filthy and beastly vice.

Phil. Now indeed you have sufficiently branded the vice of adultery, and laid out the ugliness thereof, that all men may behold it stark naked, and abhorre it. If any man (notwithstanding all this) will venture upon it, hee may be said to be a most desperate monster. For what doth hee else, but (as it were) put his finger into the Lions mouth, and (as it were) take the Beare by the tooth? and they may well know what will follow, and what they may look for. Let all men therefore in time take heed to themselves, and to their own soules, as they will answer it at their uttermost perill at the dreadfull day of judgement, when the secrets of all hearts shall bee disclosed. But now one thing resteth; to wit, that you should shew us the speciall roots and causes of adultery.

Theol. There be five speciall causes of it: The first is our naturall corruption: for the very spawn and seed of all sinne is our corrupt nature: and this, of all other, is a most inherent sinne, as witnesseth the Apostle James, saying, When lust hath con-

ceded, it bringeth forth sinne: and sin when it is perfected bringeth forth death.

The second is gluttony, and fullnesse of bread: for when men have filled their bellies, and crammed their paunches as full of good cheere, wine, and strong drinke, as their shins can hold; what are they meete for, or what minde they else, but adultery and uncleannesse? And therefore well saith one, Great nourishment and grosse food is the shop of lust. The heathen Doct could shal to say, *Sine Cerere & Baccho friget Venus*, without meat and drinke lust waxeth cold. And to this effect the wise King saith, that their eyes shall behold strange women, whose hearts are set upon wine and belly cheere. And therefore he adviseth all men, not to looke upon the wine when it appeareth red, when it sheweth his colour in the cup, or stirreth very hardly: and that for feare of this after-slap. An ancient writer saith to the same purpose: Hee that delicately pampereth his belly, and yet would overcome the spirit of fornication, is like to him that will quench a flame of fire with oyle.

Therefore to close up this point, sure it is, though men pray, heare, and read much, and be otherwise well disposed: yet except they be abstemious in diet, they will bee much troubled with lust. The

The third cause of adultery is Idleneſſe: for when men are lazie, luſh, and idle, having nothing to doe, they are more open to adultery; and luſt creepeth into them. Some Hiſtoriographers write, the Crab ſh is very deſirous to cate Oyſters: but becauſe ſhe cannot perforce open them, ſhe watcheth her time when they open themſelves unto the ſun after the tide, and then ſhe purſeth in her claw, and pulleth out the Oyſter: Even ſo Satan watcheth his opportunity againſt us, that he may infect and breathe into us all filthy luſts, and adulterous deſires, when wee are open unto him by idleneſſe. Wiſely therefore to this point ſaith the Greeke Poet: Much reſt nourisheth luſt. And another Poet ſaith:

*Quæritur Agrippa quare fit ſalius
adulter:*

*In promptu cauſa eſt; deſidioſus
erat.*

Slothfull lazineſſe is the cauſe of adultery: And therefore another ſaith. Eſchew idleneſſe, and cut the very newes of luſt.

The fourth cauſe of Adultery, is wanton apparell: which is a miſtreſſe, that pipes up a dance unto whoze dome. But of this enough before.

The ſixth and laſt cauſe of adulterie,

Hesiodus.

is the hope of impunity, or escaping of punishment. For many being blinded and hardened by Satan, think they shall never be called to any account for it: and because they can blear the eyes of men, and carry this sinne so closely under a cloud, that it shall never come to light, they thinke all is safe, and that God seeth them not.

Job 24. 15.

And therefore Job saith, The eye of the adulterer waiteth for the twilight, and saith, No eye shall see mee. And in another place, How shall God know? Can hee judge thorow the dark cloud? But verily, verily, though the adulterer do never so closely and cunningly convey his sinne under a canopy, yet the time will come, when it shall be disclosed to his eternall shame. For God will bring every work to judgement, with every secret thought, whether it be good or evill. For hee hath set our most secret sinnes in the sight of his countenance. And hee will lighten the things that are hid in darknesse, and make the counsels of the heart manifest. For this cause Job saith, When I sinne thou watchest mee, and wilt not purge me from my sin.

Job 22. 13.

Eccles. 12. 34.

Psalm. 90.

1 Cor. 4.

Job 10.

Phil. Now you have shewed us the causes of adultery, I pray you shew us the remedies.

Theol. There be six remedies for adultery, which no doubt will greatly

ly prebail, if they be well practised.

Phil. Which be they?

Theol. Labour.

Abstinence.

Temperance.

Prayer.

Restraint of our senses.

Shunning of womens company, and all occasions whatsoever.

Phil. Well Sir, now you have waded deepe enough in the second signe of damnation: I pray you let us proceed to the third, which is Covetousnesse. And as you have laid naked the two former, so I pray you, strip this stark naked also, that all men may see what an ugly monster it is, and therefore hate it and abhor it.

Theol. I would willingly satisfie your minde: but in this point I shall never doe it sufficiently. For no heart can conceive, nor tongue sufficiently utter the loathsomenesse of this vice. For covetousnesse is the foulest fiend, and blackest Diabell of all the rest. It is even great Beelzebub himselfe. Therefore I shall never be able fully to describe it unto you: but I will doe what I can to strip and whip it stark naked. And howsoever the men of this earth and blind worldlings take it to bee most sweet, beautifull, and amiable, and therefore doe embrace it.

entertaine it, and welcome it, as though there were some happinesse in it: yet, I hope, when I have shewed them the face thereof in a glasse (even the true glasse of Gods word) they will be noe more in such love, but quite out of conceit with it. I will therefore hold out this glasse unto them.

St. Paul to Timothy bbandeth this Anne in the forehead, and boareth it in the eares, that all men may know it, and avoyd it, when he saith, Covetousnesse is the root of all evill. Our Lord Jesus also giveth us a watch-word to take heed of it, saying, Take heed and beware of covetousnesse. As if hee should say, Touch it not, come not neare it, it is the very breath of the Devil, it is present death, and the very ratt bane of the soule. The Apostle layeth out the great danger of this Anne, and doth exceedingly grinde the face of it, when he saith, That the end of all such as mind earthly things is damnation. Let all carnall worldlings, and muchly minded men lay this to heart, and consider well of it, lest they say one day, Had I wist.

Phil. Good Sir, lay open unto us the true nature of covetousnesse, and what it is, that wee may more perfectly discern it.

Theol. Covetousnesse is an immoderate desire of having.

Phil.

Phil. I hope you do not think frugality thriftlesse, and good husbandry to be covetousnesse.

Theol. Nothing lesse: For they be things commanded; being done in the feare of God, and with a good conscience.

Phil. Doe you not thinke it lawfull also for men to doe their worldly businesse, and to use faithfullnesse and diligence in their callings, that they may provide for themselves and their families?

Theol. Yes, no doubt. And the rather, if they doe these things with calling upon God for a blessing upon the workes of their hands, and use prayer and thanksgiving befoze and after their labour, taking heed all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiving, greedy getting, &c.

Phil. Wherein I pray you, doth covetousnesse especially consist?

Theol. In the greedy desire of the mind. For we may lawfully doe the workes of our calling, and play the good husbands and good huswives: but wee must take heed that distrustfullnesse, and inward greedinesse of the world doe not catch our hearts. For then wee are set on fire, and utterly undone.

The Plain mans

Phil. Sith covetousnesse is especially of the heart, how may we know certainly when the heart is infected?

Theol. **There be four speciall signes of the hearts infection.**

Phil. Which be they?

Theol. **The first is an eager and sharp set desire of getting. Therefore the holy Ghost saith, Hee that hasteth to be rich shall not be unpunished. And againe, An heritage is hastily gotten at the beginning: but the end thereof shall not be blessed. The heathen man also saith, No man can be both justly and hastily rich.**

The second is a pinching and niggardly keeping of our owne: that is, when men (being able to give) will hardly part with any thing, though it be to never so holy and good use. And when at last, with much ado, for shame they give something, it cometh heavily from them (God wot) and scantily.

The third is the neglect of holy duties: that is, when mens mindes are so taken up with the love of earthly things, that they begin to slack and cool in matters of Gods worship.

The fourth and last is a trusting in riches, and laying upon them, as though our lives were maintained by them, as did consist only in them: which thing our Lord Jesus flatly denyeth, saying,

saying, Though a man have abundance, yet his life consisteth not in the things that he hath. Luk. 12. 15.

These then are four evident signes and tokens whereby wee may certainly discern, that mens hearts and entralls are infected with covetousnesse.

Phil. You have very well satisfied us in this point. Now let us understand the originall causes of covetousnesse.

Theol. **There be two speciall causes of covetousnesse: The one is the ignorance and distrust of Gods providence.** Even as for
the covetous
man.

The other is the want of tasting, and feeling of heavenly things. For till men taste better things, they will make much of these: till they feel heaven, they will love earth: till they be religious they will be covetous. Therefore the cause is soon espyed. Why men are so sharp set upon these outward things, and do so admire riches, worldly pomp pleasures and treasures: Because they know no better, they never had taste nor feeling of those things which are eternall.

Phil. Now as you have shewed us the causes of covetousnesse, so let us also hear of the effects.

Theol. **If I once enter into this, I shall be entangled, and wound up in a maze, where I know not how to get**

get out againe. For the euill effects of this vice are so many, and so great, that I know not almost where to beginne, or where to end. Notwithstanding, I will enter into it get out how I can.

Phil. If you do but give us some taste of them, it shall suffice.

Theol. Then will I briefly dispatch things in order. And first of all, I reason from the words of the Apostle before alledged, That if covetousnesse, and the love of money be the root of all euill, then it is the root of idolatrie, the root of murther, the roote of theft, the root of lying, the root of swearing, the roote of symony, the roote of bishbery, the roote of usurie, the roote of lawning, the roote of all contentions in the Church, and the roote of all babbling and bawling in the Common-wealth. Moreover, it spreadeth farre and neare, it dwelleth in every house, in every towne, in every citie: it creepeth into every corner, it creepeth into every heart: it annoyeth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murthereth our Tradesmen, it bewitcheth our Merchants, it singeth our Mariners. Covetousnes, covetousnesse! It is the popson of all things, the wound of Christianity, the bane

bane of all goodnesse. For covetousnesse marres all: it marreth all every where, in all places, in all degrees, among all persons. It marreth marriages: for it completh young to old, and old to young. It marreth hospitality, it marreth all good house-keeping, it marreth almes-deeds, it marreth Religion, it marreth Professors, it marreth Ministers, it marreth Magistrates, it marreth all things. And therefore, what sin so grievous, what evill so odious, what vice so enormous as this? For this cause it was prettily said of one, That all other vices are but factors to covetousnesse, & serve for Porters to fetch and bring in her living. Shee maketh symony her budge, bribery her budge, usurie her budge, deceit her budge, swearing her budge, lying her budge. O what a Devil incarnate is this, that setteth so many vices a work, & hath so many factors and underlings to serve her turne! Are they not in a pretty case, thinke you, that are infected with this Anne? Oh they are in a most miserable case. It had bene good they had never bene borne. For being alive, they are dead: dead, I meane, in their soules. For covetousnesse is soules popson and soules bane. Covetousnesse is the strongest popson to the soul that is. It is a confection of all the Spiders, Cobwebs.

Toads, Snakes, Adders, Scorpions, Basilisks, and all other the most venomous vermine of the whole world. If the diuell can get us to take downe but one penny weight of it, it is enough, hee desires no more, for presently we fall down stark dead. Therefore the Apostle saith, They that will be rich (hee meaneth in all haste, by hook or by crook) fall into temptations and snares, and into many foolish and noysome lusts, which drown men in destruction and perdition. For as covetousnesse is rank poison to the soul: so the Apostle compareth it to a deep gulfe, wherein thousands are drowned. And therefore hee addeth in the same place, But thou, O man of God, flee these things. In which words he doth most gravely advise all the Ministers of the Word of God to take heed of it. For as it is dangerous in all men: so is it most dangerous and offensive in Preachers of the Gospel.

Plal. Indeed it must needs be granted, that covetousnesse is a very grievous sinne: yea, even a Monster with seven heads. Yet for all that, wee see in this our iron age, how many of all sorts are infected with it, and how few will give any thing to any holy use. Most men now adayes have nothing to spare for Christ, nothing for his Gospel, nothing for his Church, nothing
for

for the poor children of God, and needy members of Christ. Christ is little beholden unto them: for they will doe nothing for him, no not so much as speake a good word in his cause, or the cause of his poore saints. Every little thing with them is too much for God and good men. For when they come to giving unto holy and necessary uses, then they will stick at a peny, and grudge at a goat, and every thing is too much: But to bestow upon themselves, nothing is too much. Nothing is too much for lust, for pleasure, for back, belly, and building, for cards and dice, for whores and harlots, for rioting and revelling, for tavernes and brothel-houses. Hundreds and thousands are little enough, and too little for their expences this way. It is lamentable to consider, what masses of money are spent and bestowed upon these things. But alas, alas, how heavie an account are they to make in the day of the Lord, which so spend their lands, livings, and revenues! I quake to think what shall become of them at last. It were well for them, if they might be in no worse case then a Crocodile, or a Cur-dog.

Theol. It is most certain that you say: and wee all have grent cause to lament it, and to take up the old complaint of the Prophet Jeremy, saying, From the least of them even unto the greatest

Micah 2.

greatest of them, every one is given unto Covetousnesse: and from the Prophet even unto the Priests, they all deale falsely. **And another Prophet saith,** They build up Sion with bloud, and Jerusalem with iniquity. The heads thereof judge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they lean upon the Lord, and say, Is not the Lord amongst us? No evil can come unto us. **But these holy Prophets, & men of God do fully describe unto us the state of our time: wherein, though all be corrupted, yet wee bear our selves stoutly upon God, we presume of his favour, because of our outward profession, and say in our hearts, No evil can come unto us.**

Ans. You say very true, Sir. The world was never so set upon covetousnesse, and men were never so greedily given to the world, as now adaies. And yet (in truth) there is no cause why men should bee so sharp-set upon this world. For this world is but vanity: and all is but pelf & trash. Fie on this muck.

Phyl. Many such men as you are can skill to give good words, and say, Fie on this world, all is but vanity: & yet for all that in your daily practice you are never the lesse set upon the world, nor never the more seek after God. You hear the word of God no whit the more, you reade no whit the more, you pray never the more,
which

which evidently sheweth, that all your
true speeches, and protestations are
nought else but hypocrite and leasing.
Your heart is not with God, for all this.
All is but words, there is no such feeling
in the heart. And therefore I may justly
say to you, as God himself said to his
people, This people have said well all
that they have said. O, that there were
an heart in them to feare me, and keepe
my commandments!

Deut. 10.

Theol. His words indeed are good,
if his heart were according. For
all things considered, there is no cause
why men should bee so giben to this
world: for they must leave it when they
have done all that they can. As wee
say, To day a man, to morrow none.
And, as the Apostle saith, Wee brought
nothing into this world: and it is cer-
taine, wee shall carry nothing out. Wee
must all dye, wee know not how soon:
why therefore should men set their
hearts upon such uncertainties, and
deceivable things? for all things in
this world are more light then a fea-
ther, more brittle then glasse, more
fleeting then a shadow, more vanishing
then smoke, more unconstant then
the winde: Doubtlesse, saith the
Prophet David, man walketh in a
shadow, and disquieteth himselfe in
vaine: hee heapeh up riches, and cannot
tell who shall gather them. I wonder
there-

1 Tim. 6.

Psalm 138.

therefore, that these moles and muck-worms of this earth should so minde these shadowish things, and so dote on them as they do. If they were not altogether hardened and blinded by the Diabell, they would not be so neerly knit to the clod and the penny as they are; thinking, and alwayes imagining, that there is no happynesse but in these things, which are but dung and drosse; and at last they will give us the slip, when wee think our selues most sure of them.

The wise King, who had the greatest experience of these things that ever man had (for hee enjoyed whatsoever this world could afford, upward and downward, backward and forward) yet could he finde nothing in them but vanity and vexation of spirit. Moreover, hee flitly aboucherh, That all these things, riches, wealth, honour, pleasures and treasures, will most notably deceiue us in the end, give us the slip, and be gone. For he comparith riches and all the glory of the world to an Eagle or hawk, which a man holdeth upon his fist, stroketh her, maketh much of her, taketh great delight and pleasure in her, and saith, hee will not take ten pounds for her. yet all on the sudden shee taketh her flight, and flyeth up into the aire, and hee neuer seeth her more, nor shee him. The
world

Prov. 23. 5.

words of the holy Ghost are these, Wilt thou cause thine eyes to flie after them (meaning riches) ? Thou maiest : but they will not be found. For they wil make themselves wings like to the Eagle, which flieth up to heaven. From thence wee may learne, that though wee set our hearts never so much on any thing here below, yet at the last it shall bee taken from us, or we from it.

Therefore all worldly men doe but weave the spiders web, and may fitly bee compared to the silly spider, who toyleth her selfe, and laboureth all the weeke long to knit up her web, that shee may lodge her selfe in it as in her owne house and free-hold. But, alas, at the weeke end, a maid, in a moment, with one brush of a broom, disposeth her of her inheritance, which shee had purchased with great labour and much doe. Even so, when the men of this world have with much care and travell purchased great lands and revenues, and gathered all that they can : yet on the sudden death (with one stroke of his dreadfull dart) will make them give up the ghost : and then where are they ? It was prettily therefore said of a man in the light of nature, No man hath ever lived so happily in this life, but in his life time many things have befallen him, for the which hee hath wished rather to die then

Seneca.

that to live. And assuredly, I thinke
 there was never any man lived any
 one day upon the face of the earth,
 but some griefe or other either did or
 fully might invade his minde ere
 night: either in the temptations of
 the world, the flesh, or the Devil; or
 in regard of honour, body, goods, or name:
 in regard of wife, children, friends, or
 neighbours: in regard of dangers to
 Prince, State, Church, or Common-
 wealth: in regard of casualties, and
 losse by water, by fire, by sea, or by
 land. What a life therefore is this, that
 hath not one good day in it? Who
 would desire to dwell long in it? For
 it hath open every day to manifold mi-
 series, dangers, losses, calamities, re-
 speeches, shame, infamy, poverty, sick-
 nesse, diseases, cholicks, agues, tooth-
 ache, head-ache, back-ache, heart-ache,
 and a thousand calamities.

Phil. You have very well described
 unto us the vanity of this life, and that
 no day is free from one sorrow or o-
 ther, one griefe or other: the which
 thing our Lord Jesus ratifieth in the
 reason which hee bringeth why men
 should not distrustfully care for to mor-
 row. For, saith hee, sufficient to the
 day is the evill thereof: Or, as some
 read it, The day hath enough with
 his owne griefe. Wherein hee doth
 plainly shew that every day hath his sor-

row, his evill, his griefe, and his rhwart.
But I pray you proceed further in this
point.

Theol. **Th**is I say further: **T**hat
when men have swinked & sweat, car-
ked and caved, motted and turnotted,
drenched and drenched, by night & by day,
by sea and by land, with much care and
sorrow, much labour and griefe, to
rake together the things of this life;
yet at last all will away againe, and
wee must end where wee began. For
as Job said, Naked wee came into the
world, and naked wee must go out. For
even as a windemill beateh it selfe,
maketh a great noyse, whistleth and
whisketh about from day to day all
the yeare long, yet at the yeares end
standeth still where it begonne, being
not moved one foote backward or for-
ward: soe when men have blustered
and blowne all that they can, and have
even runne themselves out of breath,
to scrape up the commodities of the
earth, yet at last they must (spite of
their beards) end where they began;
end with nothing as they began with
nothing: end with a winding sheet, as
they began with swaddling clouts. For
what is become of the greatest Ho-
narches, Kings, Princes, Poten-
tates, and Magnificors, that ever the
world had? where is Cyrus, Darius,
Xerxes, Alexander, Cezar, Pompey,
Scipio,

Scipio and Hannibal? where are the
valiant Henries, and noble Edwards of
England? Are they not all gone
downe to the house of obliuion? Are
they not all returned to their dust, and
their thoughts perish? Though they
were as gods, yet haue they dyed as
men, and are fallen like others.

Who now careth for them? Who
talketh of them? Who feareth them?
Who regardeth them? Do not beggers
tread upon them? Yet while they li-
ued, they were the lords of the world;
they were as terrible as lions, feare-
full to all men, full of pomp and glorie,
dignity, and majesty. They ploughed
up all things, they bare all before them,
and who but they? But now they
haue given up the ghost, and are (as Job
saith) gone down to the house appointed
for all the living. Their pomp is de-
scended with them, and all their glorie
is buried in the earth. They are now
covered under a clod, cast out into a
vauit, made companions to toads, and
the worms do eat them: and what is
become of their souls, is most of all to
be feared.

Thus wee see, how all flesh doth but
make a vaine show for a while upon
this Theatre of misery, fetcheth a
compass about, and is presently gone.
For, as the Poet saith, *Serius aut ci-
tis sedem properamus ad unam*: First

or last wee must all to the grave.

As. You have made a very good speech, it doth me good to hear it. I wonder, all these things considered, that men should be so wholly given to this world as they are. I think the Divell hath bewitched them: for they shall carry nothing with them when they die, but their good deeds and their ill.

Theol. The bjudges and snudges of this world may very fitly be compared to a Kings *Sumpter-horse*, which goeth laden all the day long with as much gold and treasure as he can bear, but at night his treasure is taken from him; hee is turned into a sorry dirty stable, and hath nothing left him but his galled backe: Even so the rich *Cormorants* and *Caterpillers* of the earth, which here have treasured and hoorded up great heaps of gold and silver (with the which they travell laden thorow this world) shall in the end be stript out of all, let downe into their grave, and have nothing left them but their galled consciences, with the which they shall be tumbled down into the Dungeon of eternall darkness.

Phil. Wherein doth the sting and strength of this world especially consist?

Theol. Even as the great strength of Samson lay in his haire, so the great strength of the world lyeth in her two breasts,

breasts; the one of pleasure, the other of profit. For shee, like a notable strumpet, by laying out of these her breasts both bewitch the sons of men, and allureth thousands to her lust. For if shee cannot win them with the one breast, yet shee gaineth them with the other: if not with pleasure, then with profit; if not with profit, then with pleasure: shee is an odde man of a thousand, that sucketh not of the one breast or the other. But sure it is, which soever hee sucketh hee shall bee popsoned. For shee giveth none other milke but ranke popson. The world therefore is like to an alluring Jael, which sitteth at her doore to entice us to come in, and eat of the milke of her pleasures: but when shee hath once got us in, shee is ready (even while wee are eating) with her hammer and her nalle, to pierce thozow our braines.

Judg. 4. 21.

Phil. I see plainly, this world is a very strumpet, a strong baire, and a snaring net, wherein thousands are taken. It is very bird-lime, which doth so belime our affections, that they cannot ascend upward. It is like the weights of a clocke, hanged upon our soules, which draw them downe to the earth; it nail-eth us fast downe to the ground: it mortereth us into clay: it maketh us abominable unto God. For I remember

God

God made a law, That whosoever goeth with his breast upon the ground, should be abominable unto us. How much more these carnall worldlings, which are fast sodred to the earth !

Levit. 18.

Theol. **The** Apostle Saint James, seeing into the deep wickednesse of this world, and knowing right well how odious it maketh us in the sight of God, cryeth out against it, terming it adultery, and all worldings adulterers, because they forsake Christ their true husband, and whoresily give their hearts to this world. O yee adulterers and adulteresses, saith hee, know ye not that the amity of this world is the enmity of God ? whosoever therefore will be made a friend to this world, makes himselfe the enemy of God. And who dare stand forth and say, I will bee the enemy of God ? who therefore dares be a worldling ? for every worldling is the enemy of God : what then shall become of you, O yee wicked worldlings ?

James 4.

Phil. It appeareth then plainly by the Scriptures, that the excessive love of this world, and unsatiabie desire of having, is a most dangerous thing : and men doe they know not what in seeking so greedily after it.

Theol. **The** heathen man will rise up in judgement against us ; for hee saith, Unsatiablenesse is the foulest evil

Sophocel. 1.

vill among mortall men. But many of our sea-gulphes and Whirl-pools make no conscience of it. They think it is no sinne, they devour and swallow up all, and yet are never satisfied. They will have all, and more then a l, and the Drell and all. The whole world cannot satisfie their mind, but God must create new worlds to content them. These men are sick of the golden Droopie: the more they have, the more they desire. The love of money increaseth as money it selfe increaseth. But the Scripture saith, Hee that loveth silver shall not bee satisfied with silver. Oh therefore that wee would strive earnestly to get out of this gulfe of hell, and tread the Moon (that is, all worldly things) under our feet, as it is spoken of the Church: and that wee would set our affections on the things that are above, and not on the things that are beneath: that wee would rise on high pitch, and soare as high as the Eagles, looking downe at this world, and all things in it, as at our feet, concerning it, and treading the very glory of it under our feet, that it may never have more power over us!

Phil. O happy, and twice happy are they that can do so! and I beseech the Almighty God to give us his holy Spirit, whereby wee may be carried above
this

Ecclesi. 9.

Apoc. 12. 3.

this world, into the mountaines of spices. For, how happy a thing is it to have our conversation in heaven! that is, to have an inward conversation with God, by much prayer, reading, meditation, and heavenly affections. This indeed is to climbe up above the world, and to converse in the chambers of peace. O therefore that wee would seriously and throughly conceive and consider of this world as it is! that wee would well weigh the vanity of it, and the excellency of that which is to com; that so wee might loath the one, and love the other; despise the one, and embrace the other; love God more then ever wee did, and this world lesse! For what is this world but vanity of vanities?

Antil. You do exceedingly abase that which some make their god. You speak contemptuously of that which most men have in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that which numbers make greatest account of. Let us therefore heare your reasons. Shew us more fully what it is; describe it unto us.

Theol. The world is a sea of glasse, a pageant of fond delights, a theatre of vanity, a labyrinth of error, a guise of griefe, a sty of filthineesse, a vale of misery, a spectacle of woe, a river of
 2 tears,

teares, a stage of deceit, a cage full of
 Dives, a den of ~~Scorpions~~, a wil-
 derneffe of Wolves, a cabin of Bears,
 a whirle-winde of passions, a fained
 Comedy, a delectable phrensie, where
 is false delight, assured griefe, certain
 sorrow, uncertaine pleasure, lasting
 woe, sickle wealth, long heavinesse,
 short joy.

Phil. Now you have indeed descri-
 bed it to the full, and layed it out (as it
 were) in orient colours. And a man
 would think he were bewitched, or stark
 mad, which hereafter should set his
 minde on it. But yet I am desirous to
 heare a little more of that which I asked
 you before: wherein the strength and
 poyson of the world doth especially
 consist.

Theol. In this lyeth a great
 strength of the world, that it draweth
 down the stars of heaven, and maketh
 them fall to the earth, as it is said of
 the Dragons tale, which is ambiti-
 on, covetousnesse, and the love of this
 world. For wee may wonder and la-
 ment, to see how the love of these
 things hath wounded and over-bozne
 many excellent servants of God, both
 Preachers and Professours of the
 Gospel: which thing doth plainly
 argue the strength of it. For it is the
 strongest, and the very last engine that
 Satan useth to impugne us withall,
 when

Math. 9.

When none other will prevaile. For when no temptation could fasten upon Christ, hee bringeth forth this last weapon, which never faileth, All these things will I give thee; shewing him the glory of the whole world. So then, hee (having experience of this, that it never faileth) thought to have overcome Christ himselfe with it. Here therefore lyeth the very sting and strength of the world and the Idoll. For whom hath hee not taken with, All these things will I give thee? whom hath hee not wounded? whom hath hee not deceived? whom hath hee not overthrowne? with this hee enticed Balaam: with this he beguiled Achan: with this hee overthrow Judas: with this hee bewitched Demas: with this in these our dayes he deceiveth many of excellent gifts. For assuredly hee is a Phoenix amongst men, which is not overcome with this. He is a wonderment of the world that is not moved with money.

Phil. I am now fully satisfied for this matter. But one thing cometh often into my mind; to wit, that these miserable worldlings can have no sound comfort in their pleasures and profits, because they have no comfort in God, nor peace in their own consciences.

Theol. You say very true. It is impossible that men, loving this world,

world, should have any sound com-
 fort in God. For no man can serbe
 two masters, both God and riches.
 Their case therefore is very danger-
 ous and fearfull, though they never
 see it, nor feele it: as I will shew you
 by a plaine example. Put case one of
 these great rich worldlings should bee
 cloathed in velvet and cloth of gold
 in most statelie manner, and also should
 bee set at his table, furnished with all
 the dainties of the world, should bee
 attended and waited upon by many
 in most lordly and pompous manner,
 should sit in his goodly dining cham-
 ber, all glittering like gold, should
 have his first, second, and third service
 served in with minstrels and instru-
 ments of musick in most royall sort,
 yet sitting in his chaire like a king in
 his throne: yet for all this, if a dag-
 ger should bee held to his heart all this
 while, ready to stab him; what plea-
 sure, what joy, what comfort could
 he have in all the rest? Even so, what-
 soever pomp and pleasures wicked
 worldlings have here below, yet their
 guilty and hellish conscience is as it
 were a dagger held alwayes hard to
 their heart, so as they can have no
 sound comfort in any thing. Or let
 mee give it you thus: Put case a
 man hath committed high treason,
 and were therefore apprehended, ar-
 raigned,

raigned, and condemned to be hanged,
 drawne, and quartered; what then can
 comfort a man in this case? can mirth,
 can musick, can gold, can silver, can
 lands, can livings? No, no, none of
 all these can help him, or give him any
 comfort: For the continuall thoughts
 of death doe so gripe him at the heart,
 that none of all these can doe him any
 good, or any whit mitigate his griefe.
 What then is the thing that can com-
 fort him in this case? Only a pardon
 sealed with the Kings broad scale, and
 subscribed with his owne hand. For
 as soone as he hath got this, his hea-
 vie heart reviveth, and leapeth for joy.
 This then assuredly is the very case
 of all profane Atheists and world-
 lings, who are not assured of the King
 of heaven his pardon for their sinne:
 and then, what joy can they have ei-
 ther in their meat, drink, goods, cat-
 tell, wites, children, lands, revenues,
 or any thing whatsoever? For the
 dreadfull thoughts of hell doe e-
 soones crosse them inwardly, and quite
 damp and dash all their mirth. Their
 owne consciences will not bee filled;
 but in most terrible manner rise up
 and give evidence against them, tel-
 ling them flatly, they shall be damned,
 how merry and jocund soever they
 seeme to bee in this world, setting a
 good face on the matter. For sure it

Prov. 14. 12

Job 27. 16.

Job 22. 20.

is, that inwardly they have many a cold pull, and many heart-gripes. And all their mirth and jollity is but a giggling from the teeth outward: they can have no sound comfort. Within. And therefore the wise King saith, Even in laughter the heart is sorrowfull: and the end of that mirth is heaviness. Likewise saith the holy man Job, Terrours of conscience come upon the wicked man like waters: in the night a whirle-wind carrieth him away secretly. Eliphaz the Temanite avouched the same point, saying, The wicked man is continually as one that travel- leth of childe, a sound of fear is in his ears, &c. Thus then we see, that how- soever many carnall Theists, and un- godly persons seem outwardly to float aloft in all mirth and jollity, bearing it out (as wee say) at the breast: yet inwardly are they pinched with ter- rours, and most horrible convulsions of conscience.

Antil. You have spoken many things very sharply against covetousnesse: but in my mind, so long as a man covets no- thing but his own, hee cannot be said to be covetous.

Theol. Yes that he may. For not onely is hee covetous, which greedily desireth other mens goods; but even hee also which over-niggardly and pinchingly holdeth fast his owne, and
is

is such a miser. that hee will part with nothing. Well see the world is full of such pinch-pennies, that will let nothing goe, except it be wrung from them perforce, as a key out of Hercules hand.

The gripple much-takers had as leebe part with their bloud as their goods. They will pinch their owne backs and bellies, to get their god into their chests. And when they have once got him there, will they easily part with him, trow ye? No, no: a man will part with his god for no mans pleasure. Hee will eat pease-bread, and drinke small drinke, rather then he will diminish his god. Therefore the Scripture saith, Eat not the meat of him that hath an evill eye: and desire not his dainty dishes. For as hee grudgeth his owne soule, so will hee say unto thee; Eat and drink, when his heart is not with thee. Thou shalt vomit thy noisels which thou hast eaten, and lose thy pleasant speeches. The old saying is, The covetous man wanteth as well that which he hath, as that which he hath not; because he hath no use of that which he hath. So then you see, there is a great strength of covetousnesse in the niggardly keeping of our own.

Antil. Yet for all this, men must follow their worldly businesse, and lay up to

live. For it is an hard world, and goods are not easie to come by. Therefore men must ply their businesse, or else they may go beg and starve.

Theol. I deny not, but that you may follow the works of your calling diligently, so it be in the fear of God, and with a good conscience, as I told you before: but this greedinesse and gilyplinesse God doth condemne, and also this excessive love of money.

Antil. Beleeve mee, I know no body that hates it: I cannot see but that all men love gold and silver.

Theol. It is one thing to use these things: and another thing to love them, and set our hearts upon them. For the Scripture saith, If riches increase, set not your hearts upon them. Saint John also saith, Love not this world, nor the things that are in this world. He saith not, Use not this world; but, Love not this world: for use it wee may: love it wee may not. Therefore the Apostle saith, that, They which use this world should bee as though they used it not. Where he alloweth a sober and moderate use of the things of this life in the fear of God. Wee must use this world for necessities sake, as wee use meat and drink, taking no more of this world then needs must, for fear of surfeiting. The holy Ghost saith, Let your conver-

1 Joh. 2.

1 Cor. 7.

Hib. 13. 5.

sion

sation be without covetousnesse, and be content with things present. Happy is that man therefore that is well content with his present estate whatsoever, and carrieth himselfe moderately and comfortably therein. For the Spirit saith, There is no profit to a man under the Sun, but that he eat and drink, and delight his soul with the profit of his labours. I saw also this, that this is the hand of God. In which words the prudent King saith thus much in effect: That this is all the good we can attain unto in this world, even to take a sober and comfortable use of the things of this life, which God bestoweth upon us. And further hee aboucheth; That thus to use them aright, and with sound comfort is a very rare gift of God. For as one saith, He is a wise man that is not grieved for the things which hee hath not; but doth rejoyce in the things that hee hath, using them to Gods glory and his owne comfort. So then I conclude this point, and return to you an answer, thus: That wee may, in sober and godly manner, use gold, silver, and the things of this life: but at no hand to over-love them, or give our hearts unto them.

Ecc. 1. 24.

Phil. 13. 19.

Greg. 21. 2.

Ans. Well: Yet for all this I cannot see, but that these Preachers and Professors, these learned men and precise
fellowes,

tellowes, are even as eager of the world, and as covetous as any other.

Theol. Now you shew your venomous spirit against better men then your selfe. And I have a foure-fold answer for you. First, I answer, that although godly men may be somewhat overtaken this way, and overtaken a little, yet they break not out so grossely as others. Secondly, if God leave them sometimes to be overcome of the world, yet hee, in his great wisdom and mercy, turneth it to their good. For thereby he first humblyeth them, and afterwards raiseth them up againe. And so all things work together for good to them that love God. Thirdly, I answer, wee must live by rules, and not by examples. For even the best of Gods people have had their wants and weaknesse. Therefore wee may not frame rules to live by out of the infirmities of the most excellent servants of God. Wicked therefore and impious is their allegation, who alledge Davids adultery, Lots drunkennesse, Peters fall, Abrahams slips, Solomons weaknesse, &c. for a shelter and defence of themselves in the like ans. Lastly, I answer, that you greatly wound your self in your own speech: so far off are you from mending your market any whit thereby. For if
Preachers,

Preachers and other godly men (after many prayers, teares, and much meanes used, cannot escape scot-free, but sometimes are wounded, and almost overthrowne by the world and the Devil; what then shall become of you, which use no meanes at all, nor any gain-striking, but willingly give place to the Devil? If the Devil did oter-master David, Lot, Samson, Solomon, and other such excellent worthies; alas, what shall become of meer worldlings and Atheists? If the most valiant men, and chiefe Captaines in a battle goe downe, what shall become of the faint-hearted soldiers? And as **S.** Peter saith, If the righteous scarce be saved, where shall the wicked and ungodly appeare? So then I take you at the rebound, and returne your owne weapon upon your selfe; That such godly men cannot escape through this world without blowes, what shall become of them that know not what godlinesse meaneth?

Antil. Yet I say once again, that men must live, men must lay up for this world: we cannot live by the Scriptures. And as for that which you call covetousnesse, it is but good husbandry.

Theol. I thought wee should have it at last. Now you have paid it home: you are come to the old byas, and as

a hire to her old founn, and he: old covert. For this is the very covert and thicket of the world, wherein they would hīde covetousnesse: but I will doe what I can to hunt you out of it by the Scriptures.

Prov. 11-29

First, Solomon saith, Hee that spareth more then is right, shall surely come to poverty. So then you see, that covetousnesse bringeth poverty. Thus therefore I reason: That which bringeth poverty is no good husbandry: but covetousnesse and too much sparing bringeth poverty; therefore it is no good husbandry. The same Solomon saith, Hee that is given to gaine, troubleth his owne house. That is, the covetous man is an occasion of many evils in his estate and family. From Scripture I doe thus reason: That which troubleth a mans house is no good husbandry: but covetousnesse troubleth a mans house; therefore it is no good husbandry. Last of all, the old Proverb saith, Coverousnesse bringeth nothing home: And therefore it is no good husbandry. For oftentimes wee see, that men for covetousnesse of more, lose that which otherwise they might have had. One of the wise Heathen saith, Evil gaine is as bad as losse. But the covetous man both seeketh after wicked gaine, and therefore seeketh losse; and consequently

He: Godus.

quently is no good husband. Another saith, Unjust gain bringeth forth losse and misery. And therefore it is far enough off from vertue and all good husbandry. Thus then. I hope, you are so hunted both by God and men, that this covert cannot hide you. And therefore you must out of it, and seek some other shelter: for this will not serve your turn.

Phocildes.

Phil. Now I must needs say, you have fully stoppt his mouth, and thoroughly ferretted him out of his deepe burrow. And it is most certain that you say, that the wise Heathen hath condemned covetousnesse and all unjust gains; which we both practice and defend: and therefore shall they rise up in judgement against us. But now let us leave this caviller, and proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

Theol. What is that?

Phil. I would gladly know which be the speciall remedies against covetousnesse.

Theol. There be two speciall remedies against covetousnesse: to wit, contentation, and the meditation of Gods providence.

Phil. Let us hear somewhat of contentation out of the Scriptures.

Theol. The Apostle saith, Having food and raiment, wee must be therewith content.

1 Tim. 7.9.

1 Tim. 7. 9.

Heb. 13. 5.

Phil. 4.

Prov. 13. 21.

Cyril. in Jo.
22. 13.Chrysost.
hom. 51.

Euripides.

content. For wee brought nothing into this world : and it is certaine wee shall carry nothing out. **The Spirit also saith,** Let your conversation bee without covetousnesse, and bee content with your present estate. **Againe, the Apostle saith,** Hee had learned in what estate soever hee was, therewith to bee content. **Note that hee saith,** We had learned : for hee had it not of himselfe. **For contentation is the Angular gift of God :** as it is written, The righteous eateth to the contentation of his soule, but the belly of the wicked shall want. **An ancient Father saith,** Wee ought to accustom our selves to live of a little, and to be content ; that wee may doe no wicked or filthy thing for lucre sake. **Another saith,** Hee is not poor that hath nothing, but hee that desires much. Neither is hee rich that hath much, but hee that wanteth nothing : for contentation never wanteth. There is no griefe in lacking, but where there is immoderate desire of having. If wee will live after nature, we shall never bee poor : if after our owne appetite, we shall never be rich. **Well therefore said the Poet,** Wax not rich unjustly, but justly : Be content with thine own things : abstaine from other mens. **Thus then wee see,** that both God bin selfe (the fountaine of all wisdom) and men also, both in the state of

of nature and grace, doe all joyntly advise us to strive for contentation : and then we shall have a soveraign remedy against Covetousnesse.

Phil. Let us hear somewhat of the second remedy against Covetousnesse.

Theol. In earnest thinking upon the providence of God is a present remedy against the most foolish and pining carefulesse of men for this life. For if we would seriously weigh, and deeply consider the provident care that God hath had for his children in all ages, touching food and raiment, and how strangely hee hath provided for them ; it might suffice to correct this evill in us, and minister unto us a notable preservative against Covetousnesse.

We read how wonderfully the Lord did provide for his Prophet Elijah, in the time of the great dearth and drought that was in Israel. Did not the Lord command the Ravens to feed him by the River Cherith ? Did not the Ravens bring him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the River ?

1 King. 17.

What should I speak how miraculously God provided for Hagar and her infant, when they were both cast out of Abrahams house, and brought to great extremity ; even both of them ready

Gen. 21. 25.

ready to give up the Ghost for want of food.

Exod. 16. 1.

Exod. 17. 6.

Psal. 78.

Psal. 94. 1.

Psal. 84. 11.

Matth. 6. 33.

1 Pet. 5. 7.

Luke 11.

Did not God help at a pinch, as his manner hath alwayes been? Did he not send his Angel unto them, and both comfort them, and provide for them? What should I speake here strangely God provided for his Church in the wilderness? Did hee not feede them with Manna from heaven, and gave them water to drinke out of the rock? Hath not our heavenly Father made many royall and large promises, that hee will provide necessities for his children? Shall wee not think that hee will be as good as his word? Doth hee not say, The lions lack and suffer hunger: but they that seek him shall want nothing that is good? Doth hee not say, Fear him all yee his Saints, for nothing is wanting to them that feare him? Doth hee not say, No good thing shall be withheld from them that walke uprightly? Doth hee not say, Our heavenly Father knoweth that wee have need of these things, and that all these things shall bee cast upon us, if wee earnestly seeke his kingdome? Did hee not bid us, Cast all our care upon him, for hee careth for us? Doth hee not bid us, Take no thought what wee shall eat, or what wee shall drink, or wherewith wee shall be cloathed? Meaning thereby, no distracting

distracting or distrustfull thoughts. Doth hee not say, Hee will not leave us, nor forsake us? Doth hee not say, The Lord is at hand, in nothing be carefull? Are not these large promises sufficient to stay up our faith in Gods providence? Shall wee thinke God jesteth with us? Shall wee thinke hee meaneth no such matter? Shall wee imagine hee will not keep touch? Oh, it were blasphemie once to thinke it. For God is true, and all men lyars. Hee is faithfull that hath promised. His word is more then the faith of a Dunce; more then ten thousand obligations. Why then doe wee not rest upon it? Why gee wee any further? Why doe we not take his word? Why doe wee not depend wholly upon him? Why are wee still doting? Why are wee still distrustfull? Why doe we dissemble and deceive? Oh wee of little faith! Our Lord Jesus knowing right well the distrustfulnesse of our nature, and the deep root it hath in us, is not only content to make these great and royall promises unto us, which were enough, but also strengtheneth and backeth us with many strong reasons, to support our weaknesse in this behalfe. He therefore bringeth us back to a due consideration of things. Consider (saith hee) the Ravens: consider the fowles of the heavens: for they neither

Heb. 13.5.

Phil. 4.5.

Luke 12.

neither sow nor reap, nor carry into barnes, and yet God feedeth them; they want nothing. Consider the lillies, how they grow; they neither labour, nor spinne; yet Solomon in all his royalty was not clothed like one of these. Oh therefore that wee would consider these Considerers! Oh that wee would consider, that our life is more worth then meat, and our bodies then raiment! Oh that wee would consider, that with all our carking and caring wee can doe no good at all, no not so much as add one cubite to our stature! Cruely, cruelly, if wee would deeply ponder these reasons of our Sabour, and apply them to our selves, they might serve for a bulwark and sure defence against covetousnesse. If men would consider, how that great King of heaven (who hath his way in the whirle-wind, and the clouds are the dust of his feet) careth for the little wren and silly Sparrow, how hee looketh to them, how hee tendreth them, how hee provideth for them every day both break-fast, dinner, and supper: it might serve to correct our distrustfulnesse. For who ever saw these, or any other fowle starve for hunger? so good a Father, and so good a Nurse have they. And are not wee much better then they? Hath not God more care of us, then of them? Yes verily,

Nahum 1-3

a thousand times. For he loveth them but for our sakes : how much more then doth he love our selves ? Therefore I say again, and againe, If wee would consider these things, and lay them to heart, they would nip covetousnesse on the head, and drive it quite out of our hearts. Let us consider therefore, that God provided for man before man was : then how much more will hee provide for man now that hee is ? Is hee our Father, and will hee not provide for us ? Is he our King, and will he not regard us ? Is hee our Shepherd, and will hee not look to us ? Hath hee provided heaven for us, and will hee not give us earth ? Hath hee given us his Sonne Christ, and shall hee not with him give us all things ? Doth hee provide for his enemies, and will hee not provide for his friends ? Doth hee provide for whooremongers, and will hee neglect his chosen ? Doth hee send his rain, and cause the sunne to shine upon the unjust, and shall hee not upon the just ? Doth he provide for them which are not of the family, and will hee not provide for his owne family ? Will a man feed his hogges, and not care for his servants ? Or will hee care for his servants, and not regard his own children ? Oh, then let us consider these reasons : let us remember, that
our

our heavenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let us therefore remember, that he which giveth the day, will provide for us the things of the day. Let us remember, that God alwayes giveth for sustentation, though not for satiety. Let us remember, that God will not forsake the souls of the righteous. Let us remember how God never faileth his. For who ever trusted in the Lord, and was confounded?

Phil. What then is the cause that many do want these outward things?

Theol. The cause is in themselves, because they want faith. For if wee had faith, wee could want nothing; For faith breedeth no famine, as saith an ancient Father. Another saith, Forasmuch as all things are Gods, hee that hath God can want nothing, if himselfe bee not wanting unto God. Therefore to have God, is to have all things: for if we have him our friend, wee have enough, we need goe no further. For hee will make men our friends: yea, hee will make Angels and all creatures to bee serviceable unto us, hee will give them speciall charge to looke to us, to guard us, and to doe continuall homage unto us. Therefore let us make God our friend, and then have we done all at once,

P. 108.

Hieron ad
Hiliodo-
rum.
Cypri. in o-
ratione Do-
minica.

once, that may concerne our good both for this life and a better. But if hee stand not our friend, if wee have not him on our side, if hee back us not, then all other things whatsoever can doe us no good: It is not worth a button: For, *Quid prodest si omnia habes, cum tamen qui omnia dedit non habeas?* What is a man the better, though hee have all things, and bee without him which is the author of all things.

August.

Phil. Herein you speak very truly, no doubt. For we see many have great plenty of outward things: but because they have not God, they can have no true comfort in them, or blessing with them.

Theol. True indeed: For, Man liveth not by bread only, (saith our Lord Jesus) but by every word that proceedeth out of the mouth of God. And again he saith, Though a man have abundance, yet his life consisteth not in the things that hee hath. For without Gods blessing there can bee no sound comfort in any thing. Wee see by daily experience how the Lord curseth the wicked though they have abundance. For some having abundance, yet are visited with continuall sicknesses. Some having abundance, pine away with consumptions. Others having abundance, dye of surfeiting. Others are snatched away

Matth. 4.

Luke 12.

by

by untimely death, in the midst of all their jollity. Others are visited with great losse both by sea and by land. Others are vexed with curst wives, and disobedient children. Some againe commit murders and treasons, and so lose all at once. Others are wasted and consumed by the secret curse of God, no man knoweth how. Some having great riches, are given over to the murderer, some to the thiefe, some to the popsoner. Therefore the wise King saith, There is an evill sicknesse under the sun: riches reserved to the owners thereof for their evill, *Ecc. 5. 12.*

Job 20. 24.

Zophar also the Naamathite saith, When the wicked shall have sufficient and enough, hee shall be brought into straits: The hand of every troublesome man shall be upon him. When hee shall fill his belly, God will send upon him his fierce wrath; which hee shall rain upon him in stead of his meat.

Prov. 10. 12.

Psal. 37. 16.

Prov. 23. 26.

Thus then it is cleere, that mans life and good estate dependeth not upon the abundance of outward things, but onely upon the blessing and providence of God. For, his blessing onely maketh rich, and it doth bring no sorrow with it. For, better is a little to the just, then great abundance to many of the wicked. Better is a little with the fear of the Lord, then great treasure,

sure, and trouble therewith. Better is a little with righteousness, then great revenues without equity.

Prov. 16.3.

Thus then I conclude this point : Man liveth not by bread, but by a blessing on bread : not by outward means, but by a blessing upon meanes. For how can bread, being a dead thing, and having no life in it selfe, give life to others ?

Phil. I do not well understand the meaning of these words, By every word that proceedeth out of the mouth of God.

Theol. Thereby is meant the decree, ordinance, and providence of God, which upholdeth all things, even the whole order of nature.

For the Scripture saith, Hee spake, and it was done : hee commanded, and they were created. In which words wee plainly see, that God doth but speake, and it is done ; hee doth command, and all creatures are preserved. For God doth all things with a word. Hee created all with his word : hee preserveth all with his word : hee speaketh, and it is done. His words are words of power and authority. Whatsoever he saith, whatsoever hee calleth for, it must be done presently, without any delay : there is no withstanding of him. Hee calleth for famine, and behold famine. Hee calleth

Psalm 134.

leth for plenty, and behold plenty. He calleth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowls, all creatures whatsoever must obey him, and be at his beck. He is the greatest commander: his word commandeth heaven and earth, and the sea. All creatures must be obedient to his will, and subject to his ordinance.

This is the cause why all things, both in heaven, earth, and the sea, doe keep their immutable and unvariable courses, times and seasons, even because hee hath charged them so to doe. And they must of necessity alwayes, at all times, and for ever obey; for the creatures must obey the Creator. This Act of Parliament was made the first week of the world, and never since was or can be repealed.

Phil. But to call you back againe to the point wee had in hand: Resolve mee, I pray you, of this; whether many of the deere children of God doe not, in this life, sometimes want outward things, and are brought into great distresse.

Theol. Yes certainly. For Elijah did want, and was in distresse. Paul did want, and was in many distresses. The holy Christians mentioned in the Hebrewes did want, and were in

1 Kings 17.

2 Cor. 11. 8.

2 Cor. 11. 12.

Heb. 11. 36.

in

in marvellous distresses. Many of Gods dear ones have in all ages wanted, and at this day also doe want, and are greatly distressed. But this is a most infallible thing, that howsoever Gods children may want, and be so brought, yet they are never utterly forsaken, but are holpen even in greatest extremities: yea, when all things are desperate, and brought even to the last call.

So this point most notably speaketh the Apostle, saying, We are afflicted on every side, but yet wee despaire not: wee are persecuted, but not forsaken; cast downe, but wee perish not. The Prophet Jeremie also saith, The Lord will not forsake for ever: but though hee send affliction, yet will hee have compassion, according to the multitude of his mercies: For hee doth not punish willingly, or from his heart, nor afflict the children of men. The Kingly Prophet saith, Surely the Lord will not fail his people, neither will hee forsake his inheritance. The Lord himselfe saith, For a moment in mine anger I hid my face from thee: but with everlasting mercy have I had compassion on thee. So then wee may fully assure our selves, and even write of it (as a most undoubted and sealed truth) that Gods children shall never be utterly forsaken in their troubles.

1 Cor 4 8.

Lam 3.

Psal 94.

1 Tim 5.

Phil. Sith the care and providence of God is so great for his children, as you have largely declared: what then, I pray you, is the cause why God suffereth his to bee brought into so many troubles and necessities?

Theol. Their profit and benefit is the cause, and not their hurt. For he loveth them, when he smiteth them. Hee favoureth them, when he seemeth to be most against them. Hee aimeth at their good, when hee seemeth to be most angry with them. He woundeth them, that hee may heale them. Hee presseth them, that hee may ease them. Hee maketh them cry, that afterward they may laugh. Hee alwaies meaneth well unto them, hee never meaneth hurt. Hee is most constant in his love towards them. If he bring them into necessities, it is but for the triall of their faith, love, patience, and diligence in prayer.

If he cast them into the fire, it is not to consume them; but to purge and refine them. If he bring them into great dangers, it is but to make them call upon him more earnestly for help and deliverance.

He presseth us, that wee might cry: wee cry, that wee may be heard: wee are heard, that wee might be delivered. So that here is no hurt done: we are worse scared than hurt.

Even

Even as a mother, when her child is wayward, threateneth to throw it to the Wolfe, or scareth it with some pker, or bul-begger, to make it cling more unto her, and be quiet: So the Lord oftentimes sheweth us the terrible faces of troubles and dangers, to make us cleave and cling faster unto him, and also to teach us to esteeme better of his gifts when wee enjoy them, and to be more thankfull for them; as health, wealth, peace, liberty, safety, &c. So then will we see, here is nothing meant on Gods part but good: as it is written, All things worke together for good to them that love God. For, even the afflictions of Gods children are so sanctified unto them by the Spirit, that thereby they are made partakers of the holynesse of God. Thereby they enjoy the quiet fruit of righteousness. Thereby they attaine unto a greater measure of joy in the holy Ghost. Thereby the world is crucified to them, and they to the world. Thereby they are made conformable to the death of Christ. Thereby they are kept from the condemnation of the world. Thereby they learne experience, patience, hope, &c. So that all things considered, Gods children are no losers by their afflictions, but gainers. It is better for them to have them, than to be without them:

Rom. 8.

Heb. 12. 10.

Heb. 12. 14.

1 Thes. 3. 6.

Gal. 6. 14.

Phil. 3. 10.

2 Cor. 11. 32.

Rom. 8. 28.

they are very good for them. For when Gods children are chastised, it is as it should be. For to them the crosse is meere, and losse is gain. Afflictions are their schooling, and their aduersitie the best Uniuersity.

Psalm 119.

It is good for mee (saith the holy man of God) that I have been afflicted, that I might learn thy statutes. By his afflictions therefore hee learned much, and became a good schollar in Gods booke, and well seen in his statutes and lawes. Hee grew to great wisdom and judgement by his chastisements. All things turned about in Gods mercifull providence, to his everlasting comfort. For I say againe and againe, That all things tend to the good of Gods chosen people. And therefore that estate which God will haue his children to be in, is alwayes best for them: because he who can best discern what is best, seeth it to bee best for them: whether it bee sickness or health, poverty or plenty, prison or liberty, prosperity or aduersity. For sometimes sickness is better for us then health, and poverty then plenty. Are therefore the children of God sick? It is best for them. Are they poore? It is best for them. Are they in any trouble? It is best for them: because their good Father will turne it to the best. Hee will oftentimes cut

us short of our lusts and desires, because hee seeth we will hane our selves with them. Hee in fatherly care will take the knife from us, because hee seeth wee will hurt our selves with it. Hee will keep us short of health and wealth, because hee knoweth wee will bee the worse for them. Hee will not give us too much ease and prosperitie in this world: for hee knoweth it will payson us. Hee will not allow us continuall rest, like standing ponds: for then hee knoweth wee will gather scum and filth. Hee dealeth fatherly and mercifully with us in all things; even then seeking our greatest good, when wee thinke hee doth us most harme.

And to speak all in a word: he bringeth us into troubles and straits to this end especially, that hee may hear of us. For he right wel knoweth our nature, he is well acquainted with our disposition; hee knoweth we will not come at him, but when wee stand in need of him: we care not for him, so long as all goeth well with us. But if wee come into distresse, or want any thing that we faine would have, then hee is faine to heare of us: as he saith by the Prophet; In their affliction they will seek me early.

Hos. 1. 15.

And another Prophet saith, Lord, in trouble have they visited thee: They

Isa. 26. 16.

poured out a prayer when thy chastisement was upon them. So then now, I hope, you do plainly see the cause, why the Lord bringeth his children into so many troubles and necessities.

Phil. I do see it indeed, and am very well satisfied in it. But yet let mee aske you one thing further: Are Gods children alwaies sure to be delivered out of their troubles?

Theol. Yes verily: and (out of doubt) so farre forth as God seeth good for them. For it is written, Great are the troubles of the righteous, but the Lord delivereth him out of them all.

Saint Peter saith, The Lord knoweth how to deliver the godly out of temptation. As if he should say, Hee is well beaten to it, and well seen and experienced in it, so as hee can doe it easily, and without any trouble at all. It is said of Joseph, being in prison, That when his appointed time was come, and the counsell of the Lord had tryed him, the King sent and loosed him, the Ruler of the people delivered him. And againe the Scripture saith, The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Angell of the Lord carrieth round about them that feare him, and delivereth them. And in another place, the Lord himselfe saith, concerning the righteous man, Because he hath loved me,

Psalm 34. 19.

Psalm 107.

Psalm 107.
3. 30.

Psalm 34.

Psalm 91. 17.

me, therefore I will deliver him. I will exalt him, because hee hath knowne my name. He shall call upon me in trouble, and I will heare him. I will be with him in trouble: I will deliver him, and glorifie him. **So also saith Eliphaz the Temanite,** Hee shall deliver thee in six troubles, and in the seventh the evill shall not touch thee. Come, my people, **saith the Lord,** Enter thou into my Chambers, and shut the doores after thee: hide thy selfe for a very little while, untill the indignation passe over. **And the Prophet saith,** Upon Mount Sion shall be deliverance, and it shall be holy: and the house of Jacob shall possesse their hereditarie possessions. **Almost innumerable places of the Scriptures might be alledged to this purpose; but these may suffice.** Therefore let us know for a certainty, that so sure as trouble and affliction are to the children of God; so sure also is deliverance out of the same. **As we may write of the one, and make reckoning of it, as sure as the cost on our backe; so may wee also in Gods good time, write of the other, and make full account of it, as sure as the Lord is true.** Abraham was in trouble, but delivered. Job in trouble, but delivered. David in great trouble, but delivered. **The three children in the furnace, but delivered. Daniel in the**

Job 5.

Isa. 26. 20.

Isa. 40. 1.

Along Den, but Delivered. Jonas in the whales belly, but Delivered. Paul in innumerable troubles, but yet Delivered out of all.

Phil. All this being true that you say, it followeth, that Gods children are chastised only for their good, and evermore sure of deliverance in his appointed time. Which thing being so, mee thinks there is no cause at all why they should bee over-heavie, or too much cast down in their afflictions.

Theol. Assuredly there is no cause at all, but rather cause why they should rejoyce, clap their hands, and sing, Care away. For can a father forsake his children? a King his subjects? a master his servant? or a shepherd his sheep? Doth not Jehovah say, I will not leave thee nor forsake thee? Doth not our heavenly Father know we have need of these things? Hath not God given us his word, that we shall not want outward things? Hath hee not said, they shall bee cast up: on us? Why then should wee bee dismayed? Why should wee hang down our heads? Why doe wee not plucke up good hearts, and be of good cheere? God is our dear Father: hee is our best friend: hee is our daily Beneficor: hee keepeth us at his own cost and charges: he grudgeth us nothing: he thinketh nothing too much for us:

he

hee loveth us most dearly: hee is most
 chare and tender over us: hee can-
 not endure the winds should blow
 upon us: hee will have us want no-
 thing that is good for us. If we will
 out gold, wee shall have it. He hath gi-
 ven us his faithfull promise, that as
 long as wee live, we shall never want.
 Let us therefore rejoyce and be merry.
 For heaven is ours, earth is ours,
 God is ours, Christ is ours, All
 is ours: As the Apostle saith, All is
 yours, and you are Christs, and Christ
 is Gods. The world clap their hands,
 and crow long before it be day, say-
 ing. All is theirs: but the children
 of God may say, and say truly, All is
 ours. For they have a true title, and
 proper interest, through Christ, in all
 the creatures. Many are their privi-
 ledges, grant we their prerogatives.
 They are free of heaven, and free of
 earth. They are the onely free Deni-
 zens of the world: Christ hath pur-
 chased them their freedom: Christ
 hath made them free, and therefore
 they are free indeed. They are free
 from sinne, free from hell, free from
 domination. They are at peace with
 God, Men, and Angels. They are
 at peace with themselves. They are at
 peace with all creatures. They are
 young Dancers, Angels fellows, de-
 scended of the highest house, of the
 cloud

1 COL. 3.

bloud royall of Heauen, States of Paradise, and heires apparent to the immortall Crowne. Therefore God hath commanded his Angels to guard them, being such young Princes as they are: yea, hee hath given a very strait charge to all his creatures to looke to them, to see to them, that they want nothing, that they take no hurt: so jealous, so chary, so tender is he of them. The Angels must comfort Jacob. The whale must rescue Jonas. The Raven must feed Elias. The Sun and Moone must stay for Joshua. The Sea must divide it selfe, that Moses and his people may passe thow, The fire must not burne the three Children. The Lions may not devour Daniel. All the creatures must change their nature, rather then Gods children should not be helpen and delivered. Oh therefore how great is the happinesse of Gods chosen! who can expresse it? who can utter it? They know not their owne happinesse: it is hid from them. Afflictions doe cloud it: troubles doe over-shadow it: crosses doe dim it: and there is an interposition of the earth betwixt their light and it. But this is most certaine and sure, that the best is behind with the children of God: all the sweet is to come. Their happinesse doth not appeare in this world. Their life is hid

Gen. 3.2.
Jonah 2.
1 King. 17.
Jof. 20.

Exod. 14.

Dan. 3. 6.

1 J. 3. 2.

bid with Christ in God. When Christ shall appeare, then shall they also appeare with him in glory. It doth not yet appeare what they shall be, but when he cometh, they shall be made like unto him.

Col. 3. 4.

Their names are already taken, and entred into the booke of life: and one day they shall be crowned. One day it shall be said unto them, Come yee blessed, &c. One day they shall enjoy his presence, where is fulnesse of joy, and at whose right hand there is pleasure for evermore. Therefore let all Gods secret ones rejoyce, sing, and be merry. For howsoever in this world they be contemned, troden under the foot, made no-bodies, & walk as shadowes; being counted as the very rags of the earth, and the objects of the world: yet the time will come, when their happinesse and felicity shall be such as never entred into the heart of man: it is endlesse, unspeakable, and unconceivable.

Plal. 16.

Phil. I doe now plainly see, that there is no cause why Gods people should be too heaue and dumpish in their afflictions. I see, that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull unto them, but all, in the conclusion, cometh to a blessed issue.

Thol. You haue uttered a great
and

and a most certain truth. For there is no affliction or triall, which God im-
 pōsesh upon his children, but if they
 endure it quietly, trust in his mercy
 firmly, and carry his good pleasure
 obediently, it hath a blessed and a com-
 fortable end. Therefore the people of
 God may well be merry in the midst
 of their sorrowes. They may with pa-
 tience and comfort submit themselves
 to their fathers corrections, taking
 them patiently, and even kissing his
 holy rod, and saying in themselves,
 With my father will I have it so, I am
 content; seeing it is his will, I am
 willing withall. As old Eli said, It is
 the Lord, let him do what he will. And
 as David, in like submission, said in a
 certaine case, Behold, here am I: let
 him doe to mee as it seemeth good in
 his owne eyes. And againe hee saith, I
 was dumb, and opened not my mouth:
 because thou Lord hast done it. Be-
 hold here then the patience of Gods
 Saints, and their humble submission
 unto his most holy will. They know
 all shall end well, and that maketh
 them glad to thinke of it. I conclude
 then, that the children of God are hap-
 pie, in what state soever they are: hap-
 pie in trouble, happy out of trouble;
 happy in poverty, happy in plenty;
 blessed in sickness, blessed in health;
 blessed at home likewise, and abroad;

and

1 Sam. 3. 18.

1 Sam. 15. 16

Psal. 39.

Deut. 28.

and every way blessed. But on the contrary, the wicked are cursed, in what state soever they are: cursed in sickness, cursed in health; cursed in plenty, cursed in poverty; cursed in prosperity, cursed in adversity; cursed in honour, cursed in dishonour. For all things work together for their destruction. Nothing doth them any good. They are not any thing the better, either for Gods mercies or judgments. All weathers are alike unto them. They are alwayes the same, in prosperity and adversity: they are no changelings. And, as we say, A good yeer doth not mend them, nor an ill yeer pair them.

Phil. You have long insisted upon this point. Now proceed to the fourth sign of a mans damnation, which is the contempt of the Gospel: and I lay open both the greatnesse of the sin, and the danger of it.

Theol. This sinne is of another nature then the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For to contemne the Gospel, is to contemne God himselfe, whose Gospel it is. If to contemne the Ministers of the Gospel, bee to contemne God and Christ (as our Lord Iesus avoucheth) how much more then, to contemne the Gospel it selfe? Therefore it is dangerous

gerous meddling with this Anne. It is to meddle with edged toles, to meddle with Princes matters, to touch the Ark, to come neer the holy Mountaine, which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is Noli me tangere. It is to raile at a King. It is to spet God in the face. It is high treason against the King of glory. Therefore this Anne, of all other, can never be endured, and may at no hand be borne withall. For can a mortall King endure the contempt of his lawes? Can he put up the contempt of his own person? Can hee abide any to spet at his Scepter, or to throw a stone at it? No surely, hee will not. Therefore the holy Ghost saith, Hee that despiseth Moses lawes, dieth without mercy, under two or three witnesses. Of how much sorer punishment suppose ye shall hee be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing (~~wherewith~~ ~~hee was sanctified,~~) and doth despise the Spirit of Grace? And againe, If they were punished which obeyed not the word spoken by Angels; how shall wee escape, if wee neglect so great salvation? If they escaped not, which refused him that spake on earth, how shall wee escape, if wee turne away from him that speaketh

Heb. 10. 28.

Heb. 10. 29.

Heb. 11.

speaketh from heaven? Therefore our
Saviour Christ saith, That it shall be
easier for Sodom in the day of judgement,
than for the contemners of the Gospel.

Luke 10. 12

Moreover hee saith, The Queene of
the South shall rise up in judgement: -
gainst all froward despisers of his word.
For shee came from the uttermost parts
of the earth, to heare the wisdom of So-
lomon: and behold a greater than Solo-
mon is here. For Christ is greater than
Solomon; his doctrine and wisdom
far more excellent. And therefore their
sinne is the greater which contemne
it. They shall never be able to answer
it. For the Spirit saith, Hee that de-
spiseth the word shall bee destroyed.

Mat. 12.

Prov. 13. 13.

St. Peter also telleth us, that the old
world, and men of the first age, are
now in hell-fire, because they both de-
spised, and were disobedient to the
doctrine of Christ; which (though not
personally, yet in his divine Spirit) he
spoke by Noah. So then wee see cleer-
ly, God will never take it at our
hands, that his glorious Gospel should
be so universally and openly contemn-
ed as it is.

1 Pet. 3. 9.

1 Pet. 3. 20.

Phil. You have spoken most truly, and
also shewed it out of the Scriptures, that
the contempt of the Gospel is a most
hainous sinne: yet for all that, it is most
lamentable to consider, how little men
esteem it, and how light they make of
it.

it. Many regard it no more then an egge-shell, they thinke it not worth a galley halfe-penny: they will not goe to the doore to heare it; they take it to bee a breath from us, and a sound to them, and so the matter is ended. They esteeme it but as a noise, or empty sound in the aire; or as a voice a farre off, which a man understandeth not: they never felt the power of it in their hearts. Therefore they preferre their sheep, their farnes, their oxen, their profits, their pleasures, yea every thing before it; they know it not to bee any such precious jewell, as it is. Although our Lord Jesus himselfe compare it to a hid treasure, and a most precious pearle, yet these filthy swine of the world tread it under feet: for they know not the price of it. Though Solomon the wise, saith, All the merchandise of gold and silver, pearle and precious stones, are not to bee compared to it: yet these beasts, these dogs and hogs of the world, contemne it: They esteeme a cow more then Christs most glorious Gospel. They are like Esops cocke, which made more account of a barley corne, then all the precious stones in the world: they are like little children, that esteeme their rattle more then a bagge of gold; they are like the Gadarens, which esteemed their hogs more then Christ and his Gospel: they make

make nothing of it: they thinke it not worth the while. Many of them sit idle in the streets, even upon the Sabbaths: while the Gospel is preached in t eir Churches, many are at cards and tables in the Ale-houles. Many on the Sabbath sleep upon their beds all the Sermon while in the afternoon. Many will heare a Sermon in the forenoon, and they take that to be as much as God can require at their hands, and that hee is somewhat beholden to them for it; but as for the afternoon, they will heare none: then they will to bowls or tables. These men serve God in the forenoon, and the devill in the afternoon. Some runne after whores and harlots on the Sabbath, some runne to dancing and bear-baitings, some sit upon their stalls, some sit in their shops, some by the fire side, some sit idle in the streets, some goe to the stole-ball, and others look on. O miserable wretches! O cursed caitiffes! O monstrous hell-hounds, which so grossly and openly contemne the Gospel of Christ! What will become of them in the end? Assuredly their damnation sleepeth not. A thousand deaths wait for them: they lie open on all sides to the wrath of God. And we may wonder at his marvellous patience, that hee doth not throw downe balls of wilde-fire from heaven, to consume and burne up both them, their shops and houses,
and

and even make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

Theol. You have spoken very truly, zealously, and religiously; and I doe greatly commend you for it. And I must needs affirme the same things, for they cannot bee denied. And for mine owne part, I thinke the Gospel was never so openly contemned in any age (of a people living under the profession of it, and under a godly and Christian Prince) as it is in this age. For howsoever some make a shew of religion, yet they have denied the power thereof. They turne the grace of God into wantonnesse, as **St. Jude** saith. They make the Gospel a cloak for their sinnes. They receive it, and embrace it, as it will best stand with their profits and pleasures, their lusts and likings, their credits and policies, and not a jot further. They will praise it at their leasure. These men profess they know God: but by their works they deny him, and are abominable, disobedient, and to every good worke reprobate. This age is full of such carnall Protestants.

Phil. This age indeed aboundeth with many hollow-hearted hypocrites, dissemblers, and time-servers; which howsoever they make a face and beare a countenance as though they loved the Gospel,

Jude 4.

Tit. 1. 16.

pel, yet their heart is not with it. Their heart is with Atheisme, their heart is with Popery; they have a Pope in their belly: they bee Church-papists. Howsoever now and then they come to the Church, and heare a Sermon, and shew a good countenance to the Preacher; yet their heart goeth after covetousnesse. The Lord complaineth of this by the Prophet, saying; This people will sit before thee, and heare thy words: but they will not do them. For with their mouthes they make jests: and their heart goes after covetousnesse. God complaineth of this also by the Prophet Jeremie, saying; Will you steal, murder, and commit adultery, and swear falsely, and stand before me in this house whereupon my name is called, and say, Wee are delivered, though wee have done all these abominations? Is this house become a denne of theeves, whereupon my name is called? Where wee see how the Lord doth chide his people, and sharply reprove them for abusing of his temple, worship and sacrifices, making them a cloake for their finnes: and making his house a denne of theeves, which should be an assembly of Saints. Now all this is a lively description of our time, wherein many use the exercises of the word, prayer, and sacraments, not to kill and mortifie sinne, but to nourish and shelter their sins. For they blindly imagine, that
if

Ezek. 33. 31.

Jer. 7. 9.

if they come to the Church and pray, and hear the Sermon, they are discharged of their sins, though they leave them not. They imagine they have given God his full due; and that therefore they may be the more bold to sin afterward. These kind of hypocrites are like rogues, which use medicines not to cure sores, but to make sores. They are like the Papists, which thinke if they heare Masse in the morning, they may doe what they list all the day after.

Theol. I see now you have very well profited in the knowledge of God and true Religion. You have spoken soundly, and like a man of knowledge in Gods matters. For the common sort of people thinke indeed, that all Religion consisteth in the outward service of God, though their hearts be farre from him. To whom God may justly say, This people draweth neere mee with their lips, but their hearts are farre from mee. Of whom also God may justly take up all his just complaints of his people Israel and Judah, which are so frequent in all the Prophets: to wit, That hee did abhorre their sacrifices, loath their oblations, detest their incense, despise their new moones, disdain their rams, lambs, and goats; accounting them all but as mans blood, dogs blood, swines blood; and all because their

Mat. 23. 8.

Lev. 24. 8.

their hands were full of bloud ; because they executed not justice and judgement in the gate ; because they were not obedient to his will ; because their hearts were not with him ; because they used , or rather abused , all these things as shelters for their sins.

Phil. The great contempt of the Ministers of the Gospel in this age doth strongly argue the contempt of the Gospel it selfe. For a man cannot love the Gospel, and hate the faithfull Ministers thereof. But wee see by lamentable experience, that the most grave, godly, and learned Ministers are had in derision of very base and vile persons. And, as Job saith, They whose fathers I have refused to set with the dogs of my flocks, they were the children of fooles, and the children of villaines, which were more vile then the earth. For now every rascal dares scoffe and scorne at the most grave and ancient Fathers and Pastours of the Church, dares flout them as they walk in the streets, and as they ride by the high-ways. And though the holy Ghost giveth them glorious and lofty titles (as the Stewards of Gods owne houses, disposers of his secrets, disbursers of his treasure, keepers of the broad seal, keepers of the keyes of heaven, Gods Secretaries, Gods Ambassadors, Angels ; yea, the very glory of Christ : and all this

Tit. 1. 7.
1 Cor. 4. 1.
Mat. 16. 19.
2 Cor. 5. 10.
Rev. 3. 7. 14.
2 Cor. 8. 2.

this, to expresse the excellency of their calling) yet these vile varlets, and venomous vermine of the earth, dare call them proud Prelats, pild Parsons, pelting Priests. O monstrous and intolerable impietie! Now it is come to passe that this most sacred function (which is glorious in the sight of God and his Angels, and in it selfe most honourable) is had in greatest contempt of all callings. For now the earth is full of rank Atheists, and mock-Gods, which scoffe at the Gospel, and bleat out their tongues at all religion. These kinde of fellowes never dissemble for the matter, they make no shew at all, they are no hypocrites, they hide not their sins, but declare them openly like Sodom. They care not if they never come to the Church; they are too full of it. They live like brute beasts. They think the Scriptures are but fables. They rail at the Ministers and Preachers; they make flat opposition against them, and are notorious mockers and past-graces.

Theol. Of such the Apostle Saint Peter foretold, that in the last daies should come mockers, and such as would live after their owne lusts, &c. Of such a godly writer saith, *Verbum Dei secure contemnitur, promissiones inanes esse creduntur, minae pro fabulis habentur.* That is, The word of God is carelessly contemned; his promises are counted

ted vaine, and his threatnings fables.
Of such the Poet saith,

*Hec! vivunt homines tanquam mors
nulla sequitur,
Aut velut infernus fabula vana
foret.*

Alas! men live as they should
never die,
Or as though speech of hell were
a stark lie.

Now is also the time, wherein the
world swarmeth with Papists and
Itherists: and most men live as if
there were no God. For now Religi-
on is hated, true godlinesse despised,
zeale abhorred, sincerity scoffed at, up-
rightnesse loathed, Preachers con-
temned, Professors disdained, and al-
most all good men had in derision. For
now we may justly complaine with
the Prophet, Judgement is turned
backward, and justice standeth a farre
off. Truth is fallen in the streets, and e-
quity cannot enter. Yea, truth faileth,
and he that refraineth from evill, ma-
keth himselfe a prey. The Prophet Mi-
cah bewaileth the times, saying, The
good man is perished out of the earth,
and there is none righteous among
men. They all lye in waite for blood:
every man hunteth his neighbour with
a net. The Prophet Jeremy complaineth
of the same evill in his time; name-
ly, that the people were come to be

past shame in sinning; Were they ashamed (saith he) when they had committed abomination? Nay, they were not ashamed, neither could they have any shame. **It is** is a lively picture, and a very counterpane of our time: for now we have put on a brow of brass: we are become impudent in sinne. We cannot blush, we cannot be ashamed. We are almost past shame and past grace. **O Lord,** what will this geer grow to in the end!

Plat. Wee may justly fear some great judgement of God to bee neere unto us: yea, even to hang over our heads. For the Lord will never leave the contempt of his Gospel and his Ministry unpunished.

Theol. You have spoken a truth, And we have heard before how the old world was plagued for it. And we read how grievously the Jewes were afflicted by the Romans for this sinne: as our Lord Jesus did plainly foretell. We read also, that after the Lord had preached the Gospel himselfe, and spread it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse, his rider, his bow, and his crowne) and yet shortly after, saw that the same began to be contemned in the world, and made light of; then hee did in most fearfull manner plague

plague the earth with warres, bloud-
sheddings, tumules, dearth, famine,
and pestilence: which are all signified
by the red horse, the black horse, and
the pale horse, which did appeare at
the opening of the second, third, and
fourth seale. So likewise undoubtedly
ly, God will severely punish all in-
juries, wrongs, and contempts done
to his faithfull Embassadors; as ap-
peareth Revel. 11. 5. Where it is set
downe, That, If any would hurt the two
witnesses with their two olives, and two
candlesticks, (whereby is signified the
faithfull Preachers of the Gospel,
with all their spirituall treasures and
heavenly light) fire should proceed
out of their mouthes, and devoure their
adversaries; that is, The fire of Gods
wrath should consume all that had op-
pressed them, either by mocks, scuts,
railling, slanders, imprisonment, or
any other kinde of indignity. Of this
wee have a plaine example or two in
the Scripture. First, we read how fire
came downe from heaven, and con-
sumed the contemptuous Captaine and
his sitty, at the threatning and calling
for of Eliah. Secondly, how two
Beastes came out of the Forrest, and
tare in pieces two and forty yonglers
which mocked Elisha, the Prophet of
God, calling him bald-head, bald-head.
So then by these examples it is
manifest.

manifest, that howsoever the Lord
 may winke at these things for a time,
 and make as though he saw them not,
 yet the time will come, when hee will
 raine fire and brimstone upon all the
 scoffers of his faithfull ministers, and
 contemners of his Gospel. All this is
 plainly declared in the first chapter of
 the Proverbs of Solomon: where is
 shewed how the wisdom of God, e-
 ven Jesus Christ the highest wise-
 dome, doth cry aloud all abroad in the
 world, and manifest himselfe in the
 open streets; but yet is contemned of
 wicked worldlings, and scoffing fools.
 Therefore saith Christ, Because I have
 called, and yee refused, I have stretched
 out my hand, but none would regard:
 yee have hated knowledge, and despised
 all my counsell; therefore I will laugh
 at your destruction, and mock when
 your feare cometh upon you, like a
 sudden desolation; and your destruction
 like a whirl-winde. Then shall they call
 upon mee, but I will not answer; they
 shall seeke mee early, but they shall not
 find me. Here then we see his terrible
 wrath and vengeance, threatened from
 heaven, against all profane contem-
 ners of Christ and his everlasting
 Gospel, or any of the faithfull mini-
 sters and proclaimers thereof. Con-
 sider therefore, yee despisers, and con-
 sider well what will become

PROV. I. 24.

of you in the end. Do not think that the most just God will alwayes put it up at your hands, that yee should so manifestly condemne both his word and the most zealous Preachers and Professors thereof. No, no : assure your selves, hee will bee e'-en with you at last. Hee will smite you both dwelling and overthrow : hee will dogge you, and pursue you with his judgements : and never leave following the chase with you, till hee hath destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what hee saith in Deuteronomie ; If I whet my glittering sword, and mine hand take hold of judgement, I will execute vengeance on mine enemies, and I will reward them that hate mee : I will make mine arrowes drunke with bloud, and my sword shall eat the flesh of mine adversaries.

Deut. 32.
41, 42.

Phil. Truly, Sir, we may justly feare, that for our great contempt of the Gospel, and generall coldness, both in the profession and practice thereof, God will take it from us, and give it to a people that will bring forth the fruit thereof.

Theol. wee may well feare indeed, lest for our sinnes, especially our loathing of the heavenly Manna, the Lord remove our candlesticke, take away our silver trumpets, let us no

Amos 8.

more heare the sweet bells of Aaron, cause all vision to faile, and our Sabbaths to cease, and bring upon us that most grievous and sore famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall our Halcyon dayes and golden yeares, be turned into weeping, mourning, and lamentation. God for his infinite mercy sake turne it away from us.

Phil. Amen, Amen: and let us all pray earnestly night and day, that those fearfull judgments may, according to Gods infinite mercy, bee held backe, which our sinnes doe continually cry for: and that his most glorious Gospel may bee continued to us and our posterity, even yet wth greater successe.

Asen. No doubt it is a very great sin to despise the word of God: and I think there is none so bad that will doe it. For wee ought to love Gods word: God forbid else. He that loveth not Gods word, it is pity he liveth.

Theol. These are but words of course: It is an easie matter to speak good words: and very many will say as you say. But both you and they in your practice, doe plainly shew that you make no reckoning of it: you esteeme it no more than a dish-clout. I thinke, if the matter were well tryed, you have scant a Bible in your house. But though you have one, it

is manifest that you seldom read therein, with any care or conscience, and as seldom hear the word preached. How else could you be so ignorant as you are?

Asm. I grant that I and some others are somewhat negligent in the hearing and reading of the word of God; but you cannot say therefore wee do condemn it.

Theol. Yes verily, your continuall negligence and carelesnesse doth argue a plaine contempt. Sure it is, you have no appetite nor stomach to the holy word of God. You had rather do any thing, than either read or meditate in it: it is troublesome unto you: you read not two chapters in a weeke. All holy exercises of religion are most bitter and tedious unto you: they are as vinegar to your teeth, and smoke to your eyes. The immoderate love of this world, and of vanity, hath took away your appetite from all heavenly things. And whereas you shift it off with negligence, as though that would excuse you; the Apostle hits you home, when he saith, How shall we escape if wee neglect so great salvation? Marke, that he saith, If we neglect.

Antil. Belike you think men have nothing else to do; but to read the Scriptures, and hear Sermons.

Theol. I do not say so: I do not

say you should doe nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the workes of your calling, as hath bene said before. But this I condemn in you and many others, that you will give no time to private prayers, reading and meditation in Gods word, neither morning nor evening; neither before your business, nor after. And although you have often vacant time enough, yet you will rather bestow it in vanity: and idle prating, and gossiping, than in any good exercise of Religion. which doth plainly shew, that you neither delight in holy things, neither is there any true feare of God before your eyes.

Antw. I tell you plainly, we must tend our busynesse, we may goe beg else; we cannot live by the Scriptures. If wee follow Sermons, we shall never thrive. What? do you thinke every man is bound to reade the Scriptures? Have we not our five wits? Doe wee not know what we have to doe? you would make fooles of us belike. But we are neither drunke nor mad.

Theol. That every man (of what condition heever) is bound in conscience to heare and read the word of God, hath bene shewed, and proved in the beginning of our conference: but as for your five wits, they will not serve

serue your turne in these matters, though you had fiftene wits. For all the wit, reason, and understanding of naturall men, in Gods matters is but blindnesse and meeke foolishnesse.

The Apostle saith, That the wisdomme of the most wise in this world is not onely foolishnesse with God, but indred very enmity against God. And againe he saith, That the naturall man (with all his five wits) understandeth not the things of the Spirit of God, because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying, There is a spirit in man, but the inspiration of the Almighty giveth understanding.

1 Cor. 2. 14.
Rom. 8. 7.

1 Cor. 2. 14.

Job 32. 1.

Antil. I understand not these Scriptures which you do alledge: they do not sinke into my head.

Theol. I thinke so indeed: for the holy Ghost saith, Wisdomme is too high for a foole.

Prov. 24. 7.

Antil. What? do you call me foole? I am no more foole then your selfe.

Theol. I call you not foole: but I tell you what the Scripture saith; which calleth all men (though otherwise never so wise, politick and learned) very fooles, till they be truly enlightened and inwardly sanctified by the Spirit of God: as appeareth, Tit. 2. 12. where the Apostle affirmeth that both Titus and himselfe, before they received the

illuminating Spirit of Gods grace, were very fooles, without wit, and without all sense in Gods matters.

Phil. I pray you good Mr. Theologus, let him alone; for hee will never have done cavilling. I see hee is a notable caviller. Let us therefore proceed to speake of the fift signe of condemnation, which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I thinke it more than a signe; it is indeed an evident demonstration of a Reprobate. For I never knew any man truly fearing God in his heart, that was an usuall and a common swearer.

Phil. I am flat of your mind for that. For it cannot bee, that the true feare of God and ordinary swearing should dwell together in one man; fith swearing is a thing forbidden by flat statute: And God addeth a sore threat to his Law, That hee will not hold him guiltlesse that takes his name in vaine; but will most sharply and severely punish that man.

Theol. You say true. And God saith moreover, that if wee do not feare and dread his glorious and fearfull Name **IEHOVAH**, he will make our plagues wonderfull. He saith also by his Prophet Malchy, that hee will bee as a swift witness against swearers. The Prophet Zachary saith, that the fly-

Deut. 18. 13

M. 35.

Zach. 5. 34.

ing

ing booke of Gods curse and vengeance shall enter into the house of the swearer, and he shall be cut off.

Therefore let all swearers take heed and look to themselves in time: for we see there is a rod in pisse laid up in store for them.

Phil. These threatnings being so great and grievous, and that from the God of heaven himselfe, a man would think should cause mens hearts to quake and tremble, and make them afraid to rap out such oathes as they do, if they were not altogether hardened, past feeling, and past grace.

Theol. True indeed. But yet we see by lamentable experience, how men are given over both to swear and forswear. For, at this day there is no sweare more common amongst us than swearing: for many there be, who cannot speak ten words, but one shall bee an oath. And numbers have got such a wicked custome of swearing, that they can by no means leave it, no more than a Black-moor can change his skinn, or a Leopard his spots: for it is made naturall unto them through custome, and they have got the habit of it. I do verily think, if it were high treason to swear, yet some could not leave swearing. And sure I am (as light as we make of it) that it is high treason against the Crowne

Crowne of heaven : yea, it is a sinne immediatly against God, even against his owne person : and therefore he hath forbidden it in the first Table of his law.

Phil. Questionlesse this vice of swearing is, of all other sinnes, most rife in this Land. For you shall have little boyes and children in the streetes rappe out oathes in most fearfull manner. It would make a mans heart quake to heare them. Wee may think, they have sucked them out of there mothers breasts: but sure wee are, they have learned them from the evill example of their parents. And now adayes wee cannot almost talk with a man, but (in ordinary speech) he will belch out one oath or another.

Theol. I will tell you a strange thing, and with great grief I speak it; I do verily thinke there are sworne in this Land an hundred thousand oathes every day in the yeere.

Phil. No doubt, Sir, you are within compasse. For now almost so many men so many oathes; excepting some few in comparison, Nay, I know divers, of mine owne experience, which if they may be kept in talke, will swear every day in the yeare an hundred oathes for their parts.

Theol. O what a lamentable thing is it; wee may well take up the old complaint of the Prophet Jeremy, who saith,

saith, that in his time The land did
mourne, because of oaths. And wee
may well wonder, that the Land sink-
eth not because of oaths. For if God
were not a God of infinite patience,
how could he endure his most sacred
and glorious Name to bee so many
thousand times blasphemed in one
day, & that by such miserable wretches
as we be!

Jer. 22. 30.

Phil. Wee may indeed admire and
wonder at the patience and long-suffer-
ing of God, that he spareth us so long, &
giveth us so large a time of repentance.
But sure it is, that the Prophet saith,
That howsoever the Lord is slow to an-
ger, yet hee is great in power, and will
not surely cleare the wicked. Though he
may winke at their monstrous oaths
for a time; yet hee forgetteth them never
a whit, but scoreth them up, and re-
gistreth them in his book of accounts:
so as they stand in record against them.
And when the great day of reckoning
shall come, hee will fet them all in
order before them, and lay them to their
charge.

Nab. 1. 3.

Let not the wicked swearers and blas-
phemers therefore thinke that they shall
alwaies scape scot-free, because God
lettereth them alone a while, and defer-
reth their punishment. For the longer
God deferreth, the more terrible will
his strokes bee when they come. The
longer

longer an arrow is held in the bow, the stronger will be the shot when it cometh forth. Though God have leaden feet, and cometh slowly to execute wrath, yet hath hee an iron hand, and will strike deadly when hee cometh. Though God giveth the wicked security for a time (saith Job) yet his eyes are fixed upon all their waies. And in another place hee saith, The wicked are reserved unto the day of destruction, and they shall be brought forth unto the day of wrath. So then, the holy man Job plainly affirmeth, that the state and condition of all the rich and wealthy worldlings, is as the condition of an Oxe, that is fatted up against the day of slaughter. For hee saith, They spend their days in wealth, and suddenly goe downe to hell. But now I pray you nominate the oathes which are so rife and common amongst us.

Theol. There be six oathes which are (of all other) most rife and common in every mans mouth; and they be these:

By my faith.

By my troth.

By our Lady.

By S. Mary.

By God.

As God shall judge me:

For you cannot lightly talke with a man, but he will flash out some one

of

Job 24. 32.

Job 31. 30.

Job 31. 13.

Sig. com.
and out.

of these in his ordinary speech.

Asua. Do you count it so great a matter for a man to swear by his faith, or his troth.

Theol. Yes indeed do I. For our faith and our troth are the most precious Jewels wee have. Shall wee then lay them to gage for every word we speake? it sheweth we are of small credit; nay, very bankrupts. For who but a bankrupt will lay the best Jewell in his house to pledge for every small trifle?

Asua. I know a man that will never swear but by Cock, or Py, or Moule-foot. I hope you will not say these be oathes. For he is as honest a man as ever brake bread. You shall not hear an oath come out of his mouth.

Theol. I do not think he is so honest a man as you make him. For it is no small sinne to swear by creatures. The Lord saith by the Prophet Jeremy, They have forsaken me, and sworne by them that are no gods. Je. 17 So then to swear by creatures, is to forsake God: and I trow you will not say, he is an honest man which forsaketh God.

Asua. I do not beleeve, that to swear by small things is a forsaking of God.

Theol. You, and such as you are, will beleeve no more of the word of God, than will stand with your fantasies.

talle. But, whatsoever you beleue, or beleue not, the Word of God standeth sure: and no jot of it shall ever bee proved false. But this I wil say unto you, because you thinke it so small a matter to sweare by Creatures; That the more vile and base the thing is which you sweare by, the greater is the oath: because you ascribe that unto a base creature, which is onely proper to God: namely, to know our hearts, and bee a discerners of secret things. For whatsoever a man sweareth by, hee calleth it as a witness unto his conscience, that he speaketh the truth, and lyeth not: which thing onely belongeth unto God. And therefore in swearing by creatures, we do robbe God of his honour. Therefore to sweare by the crosse of the money, or by bread, or by mouse foote, or the fire, which they call Gods Angel, or any such like, is a robbing of God of his honour, and an ascribing of that to the creature, which is proper onely to the Creator.

Asun. What say you then to them that sweare by the Masse, and by the Rood?

Theol. Their sinne is as greut as the other: For it is an hainous thing to sweare by Idols; as St. Mary our Lady, by the Masse, by the Rood, &c. The Prophet Amos saith, They that swear

swear by the sinne of Samaria; and that say, Thy God, O Dan, liveth: even they shall fall, and never rise up againe.

To swear by the sinne of Samaria, is to swear by Idols: for Samaria was full of Idols.

Moreover the Lord threatneth by the Prophet Zephania, That he will cut off them that swear by the Lord, and by Malcham, or by their King. For the Idolaters called their Idol Molech their King.

Zeph. i. 5.

Asus. Seeing you condemne both swearing by creatures, and swearing by Idols; what then must we swear by? You would have us swear by nothing belike.

Theol. In our ordinary communication we must not swear at all, either by one thing or another: but (as our Lord teacheth us) our communication must be Yea, yea; Nay, nay: For whatsoever is more than these, commeth of evil. And St. James saith, Before all things, my brethren, swear not: neither by heaven, nor by earth, nor by any other oath: but let your Yea be Yea, and your Nay Nay, lest you fall into condemnation.

Mat. 5. 37.

James 5. 12.

Anti. It seemeth you are an Anabaptist. You condemne all swearing, you will have no swearing at all.

Theol. Not so: for though I condemne swearing by creatures, swearing

ring

ring by Idols and vaine swearing: yet I do allow of swearing before a Magistrate, and privately also, in matters of weight and importance, for the further bolting out of the truth.

This is warranted from Gods own mouth, where he saith, Thou shalt swear, The Lord liveth in truth, in judgement, and in righteousness. And in these cases only the name of God is to be sworn by, as it is written, Thou shalt fear the Lord thy God, and thou shalt serve him, and shalt cleave unto him, and shalt swear by his Name.

Asun. May wee not swear by God in our common talke?

Theol. At no hand. For that is to take the name of God in vaine, which you know is forbidden.

And one of the wise heathen could say thus, When an oath is laid upon thee, undertake it for two causes: either to deliver thy selfe from some grievous crime and accusation, or else to preserve thy friends from danger. So then that heathen man in common talke will not allow any oath, much lesse to swear by God. Another saith, Avoid an oath, though thou sweare truly. So then we see vaine swearing condemned, even by heathens.

Asun. Yea, but for all that, wee must swear; men will not beleve us else.

Theol. Neither yet will they be-
leeve

Jer. 4.

Deut. 10

Isocr. ad
Dem.

Phocilid.

leeve you any what the more for your swearing. For it doth manifestly appear, that thousands make no conscience at all of it. They make no more conscience of it than of cracking of nuts: and therefore what wise man will beleve them, though they sweare never so much? But if you would make conscience alwayes to speak the truth from your heart, without any oathes at all, you shall be better beleved of all honest and wise men, than otherwise with a thousand oathes.

Antil. It is the custome to sweare.

Theol. But a wicked and diabolish custome.

Antil. I hope, Sir, we may sweare, as long as we swear truly, and swear by nothing but that which is good.

Theol. It hath bene answered before, that in vain matters you may not swear at all.

Antil. As long as we do no worse than that, I hope God will hold us excused.

Theol. God will not hold you excused, when you break his commandments, and continue so doing.

Antil. What say you then to them that sweare wounds and bloud, and such like, in a bravery, thinking that it sette h out their speech very well?

Theol. Well gapeth for them: and they

they shall know one day what it is to blaspheme God.

Antil. What may wee thinke of such as sweare by Gods life, Gods soule, Gods body, Gods heart?

Theol. That their case is most woonfull and dangerous; and I quake at the naming of them. They are most horrible, monstrous, and outrageous blasphemies: enough to make the stones in the street to cracke, and the clouds to fall upon our heads. And wee may thinke that all the Diabls in hell are in a readinesse, to carry such blasphemous villaines headlong into that lake, which burneth with fire and brimstone for ever.

Antil. Do you find in Scripture, that God will so severely punish swearers?

Theol. Yes verily. For besides that which hath bene spoken befoze, wee have diverse other examples: first of Senacherib, the King of Ashur, who for his outrageous blasphemies against the God of Heaben, was in most fearfull and tragick manner slaine by his owne sons, Adramalech and Sharezor, and that in the temple, when hee was worshipping his Idol-god Nisroch. And yet behold a more fearfull example of Gods wrath against blasphemers.

Wee read, that an hundred thousand of the Bramites were slaine by the Israelites

Israelites in one day for blaspheming God, 1 King. 20. 29. and seven and twenty thousand being left, and flying into the city of Aphek for refuge, were all slaine by the fall of an huge great wall. What shall I here speake how the seven sonnes of Saul the King of Israel were hanged up before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before? In these examples we may plainly see, that the just God, even in this life, sometimes will be revenged of blasphemers and oath-breakers. And therefore the very heathen in all ages have beene very careful for the performing of oaths: as Pharaoh King of Egypt willed Joseph to go up into the land of Canaan to bury his father according to his oath made to his father.

1 Sam. 31.

Phil. Mee thinketh these so terrible and fearfull examples of Gods vengeance against swearers and blasphemers, should strike some terrour into the hearts of our blasphemers.

Theol. One should think so indeed, if any thing could do it. But, alas, they are so hardened in it, and in all other sinne, that nothing can move them: except peradventure there were a law made, that every swearer and blasphemer should hold his hand a quarter of an houre in boyling lead.

This

This or some such like severe law might peradventure curb them a little, and make them bite in their oathes. But otherwise they will never feare any thing, till they are in hell fire, when it will be too late to repent.

Phil. What may be the cause of this so often and great swearing? for surely it is no inherent and inbred sin in our nature, as some of the other sinnes be.

Theol. **No verily. But these three I judge to be the causes of it:**

Custom.

Want of admonition.

Want of punishment.

Phil. What then are the remedies of it?

Theol. **The remedies are these:**

Disuse.

Prayer.

Friendly admonition.

Some sharpe Law.

Phil. Well Sir, now wee have heard enough of swearing: I pray you proceed to the next sign of condemnation, which is lying.

Theol. **Swearing and lying bee of very neere kinde. For hee that is a common swearer, is for the most part a common lyer also: For hee that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also he hateth the other: And as he punisheth the one, so will hee punish the other.**

Therefore

Therefore Solomon saith, Lying lips are an abomination unto the Lord. St. John saith, Without shall be dogges, enchaners, whore-mongers, murderers, and whosoever loveth or maketh lyes. Againe the same holy man of God saith, The lyers shall have their part and portion in the lake which burneth with fire and brimstone, which is the second death.

Phil. These Scriptures which you alledge doe manifestly declare that God abhorreth lyers, and hath reserved great torments for them. Therefore the Princely Prophet David saith, that hee would banish all lyers from his house. He that telleth lyes (saith hee) shall not remain in my sight. A lying tongue is one of the six things which God doth hate, and his soule abhorre. Yet for all this, we see by lamentable experience, how many have even taught their tongues to lye (as the Prophet saith) and there is no truth in their lips. This vice is almost as common as swearing. For it is hard to finde a man that will speake the truth, the whole truth, and nothing but the truth from his heart, in simplicitie and plainnesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for feare gaine, flatterie, men-pleasing, hiding of faults, or any sinister respect whatsoever. Where, I say, is this man to be found?

Prov. 12. 22.

Rev. 21. 15.

Rev. 21. 8.

Ecc. 10. 12.

Prov. 6.
16, 17.

Jer. 9.

found? I would faine see him, I would faine looke upon such a man: it would doe my heart good to behold him: I would rejoyce to set mine eyes upon such a man.

Theol. Such a man as you speake of, is hardly to bee found among the sons of men. They bee black Swans in the earth, they bee white Crows, they bee rare birds. For there bee very few that will speake the truth from their heart: yet some such I hope there be. But for the most part, and amongst the greater sort, lying, dissembling, and fraud, doe beare all the sway. There is no truth, no honesty, no conscience, no simplicity, no plaine dealing amongst men in these most corrupt times. Faith and truth are parted cleane away. And as the Kingly Prophet saith, The faithfull are failed from among the children of men. They speake deceitfully every one with his neighbour; flattering with their lips, and speaking with a double heart. Men now adayes study the art of lying, flattering, fawning, glossing and dissembling: they have a heart and a heart. They have honey in their mouth, and gall in their heart. Their tongues are as soft as butter and oyle: but their hearts are full of bitterness, poyson and worme-wood. They are full of outward courtesie
and

and civility, full of Court-holy-water, when there is no truth nor plainness in their inward affection. They will speak you faire, when they would cut your throat. They will shew you a good countenance, when they would eat your heart with Garlick. In outward shew they will carry themselves plausibly, when their hearts are full of venome and malice. This viperous brood doe but watch their times and opportunities, till they can get a man upon the hip; and then they will sting him, and worke their malice upon him. These fawning curs will not bark till they bite; they will lurk and lye close, till they spy their vantage, and then they will shew themselves in their kinde: then they will hoist a man, and turne him over the perch, if they can. These men are like the waters, which are most deep when they are most calme: like a dangerous rocke hid under a calme sea; or as the heathens say, like the Gyges song, which is the waters speech: like the fowlers whistle, which is the birds death: like the hawk, which is the albes bane: like the Harpies, which have Virgins faces, and Vultures talons: or like Hyena, which speaketh like a friend, and devourerth like a foe: or, as the Scripture saith, like Joab, the Captaine of the host,

●

which

which spake kindly to Amas another Captaine, and killed him, when presently hee stab'd him; or like unto the Herodians and Pharisees servants, which came to our Lord Jesus with many fawning insinuations, calling him good Master, and telling him that hee was the plaine truth, that he taught the way of God truly, he regarded no mans person, and many good morrowes, and all this geere, when as in very deed their purpose was to entangle him in his words, and to entray him, that they might catch advantage against him, and so cut his throat, and give him pay with a hatchet. This is it which the wise men saith, A man that flattereth his neighbour, spreadeth a net for his feet. And againe, As silver-drosse overlaid upon an earthen pot; so are fawning lips, and an evill heart. And in another place hee saith, Hee that beareth hatred with counterfeite with his lips: but hee layeth up deceit in his heart: When hee shall shew his voice favourably, trust him not. For there are seven abominations in his house: He will cover hatred by deceit: but his malice shall be discovered in the congregation. In another place he pronounceth a curse upon all these halloo-hearted hypocrites, and meale-mouthed flatterers. For saith hee, Unto him that blesseth his

Pro 25. 19.

Pro 26. 12.

Pro 26. 28.

Pro 29. 4.

his friend with a loud voice, betimes in the morning, rising up early, a curse shall be imputed.

Phil. You have very well described the conditions of the men of this age, which have faces, countenances, and tongues, but no hearts; which profess lying and dissembling; which say, He cannot live that cannot dissemble; which have faire faces, and false hearts; which have forgotten, that plaine honesty is deep policie.

Theol. The holy Ghost often in the Proverbs of Solomon calleth all unregenerate men fools: or, as it is in the Hebrew, men without hearts: Because they have no heart to God, no heart to his word, no heart to his children, no heart to godliness, no heart to any thing that good is. They are without an honest heart, an upright heart, a plaine heart. They are all in words, nothing in deeds. They promise mountains, and performe molehills. They will speak well of Religion, and praise nothing. They will give faire words to their friends, and doe just nothing for them.

Phil. The world is full of these masked counterfeit: and lying and dissembling did never more abound.

Theol. It is too true, that lying and dissembling are most rife, and obnoxious vices amongst all sorts of men:

men : but especially it doth overflow and superabound in shop-keepers and servants. For both these make a trade and occupation of it : they can doe no other but lye, It cleaveth unto them as the naile to the doore.

Phil. I do certainly know some shop-keepers, which (to utter their bad wares, and to blinde the eies of the simple) do trade in lying all the day long : from Sun to Sun, from the opening of the shop and windowes, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, and deceiving ? They will lye as fast as a dog will trot, as wee say. It is wonder that their shops and all their wares do not fire over their heads, for their so common, so lewd, and so abominable lying : and that against their owne knowledge, against their conscience, against God, against their neighbour, against heaven and earth, men and Angels.

Theol. True it is, we may marvel at the long-suffering of God in this behalfe. But this is to be noted, that God doth not immediately punish all notorious sinners in this life, but reserveth thousands to the judgment of the great day. In this life he only culleth out some few, whom he smitteth for the example of others, that they might feare and tremble, and learne by o-
ther

ther mens harmes to beware.

Therefore, even in this life, wee see before our eyes, some lyers, some drunkards, some whores-mongers, some swearers, some misers of the world, some ruffians and cut-throats, stricken downe by the rebeneging hand of God: But whereas God smiteth one of these in this life, hee letteth an hundred escape. For if hee should punish all offenders in this life, to what purpose should the judgement to come serve? If hee should punish none, then wee should think there were no God, or that hee were that up idle in heaven, and would do neither good nor evil, nor once meddle in the matters of the earth; as some Epicures have dreamed. Therefore to avoid both these extremities, God in his heavenly wisdom hath thought good to meete with some, even in this world.

Phil. I am of this mind, that the goods which men get by swearing, lying, and deceit, will never prosper.

Theol. You are not therein deceived. For God will blow upon all such kinde of evill gotten goods, and they shall be put in a bottomelesse purse, as the Prophet saith. The holy Ghost in the book of the Proverbs hath many excellent sayings to this effect, as chap. 13. 11. The riches of vanity shall be diminished; but hee which laboureth

112g. 1. 8.

with the hand, shall increase them. **And**
 againe, Hee that dealeth deceitfully,
 shall become poore: but the hand of the
 diligent maketh rich. In another place
 he saith, The deceitfull man rusteth not
 that which hee hath bought in hunting.
That is, hee shall not long enjoy or
 taste the prey, which he hath gotten by
 fraud. For either one trouble or other
 will come upon him, that he shall not
 be able to possesse, or take delight in
 the spoyle. Therefore it is said, The
 bread of deceit is sweete to a man: but
 after, his mouth shall be filled with gra-
 vell. **That is,** in the end the crafty
 person shall meete with many troubles.
 For either his conscience will upbraid
 him and check him, or vengeance will
 plague him for his deceit. The feares,
 cares, and sorrowes which hee shall
 have, shall be as it were so many sharp
 stones, to set his teeth on edge, and to
 vex him. Wherefore in stead of meat,
 hee shall feed on grabel: and in stead
 of wheat, on pebble stones. Small
 pleasure is taken in the end in goods
 ill gotten, or things unlawfully come
 by. For the holy Ghost hath passed
 sentence upon them, that they shall ne-
 ver prosper.

Phil. It sometimes falleth out, that
 they prosper for a time: but, as wee say,
 The third heire shall never enjoy them.
 For God will curse them in our poste-
 rity:

say: and our childrens children shall
 fee the smart of our sinnes. Therefore
 the holy man Job saith; The offspring
 of the wicked shall not be established:
 for out of doubt God will shew
 that one y which is got with a good con-
 science, in the works of our calling, and
 it shall remaine blessed unto us, and our
 posterity. Therefore the Spirit saith,
 The just man that walketh in his up-
 right way is blessed, and blessed shall his
 children be after him. But God will not
 bless, but curse that which is gotten with
 an evill conscience: as swearing, lying,
 dissembling, deceiving, &c.

Theol. Some ancient writers have
 spoken very prudently to this point.
For one saith, *Injusta lucra breves ha-
 bent voluptates, longis autem dolores.*
That is, Unjust gaine hath long sor-
 row, and short joy. **Another saith,** *Elig-
 as damnum potius quam turpe lucrum.*
illud enim semel tantum te dolore afficit,
hoc vero semper. **That is,** Chuse loffe
 rather than filthy lucre: for the one
 will grieve thee but once, the other for-
 ever. **A third saith,** *Melius est honeste*
pauperem esse, quam turpiter dititem.
Hoc enim commiserationem, illud vero
reprehensionem adfert. It is better to be
 honestly poore, than wickedly rich. For
 the one moveth pity, the other re-
 prooffe. **One of the wise Heathen also**
saith, Wee may not wax rich unjustly,

but liue of iust things, which he calleth
holy things.

Phil. Have wee not examples in the
Scriptures of such as have been punished
for lying?

Theol. Yes: for wee read how the
Gibeonites for their lying and dissem-
bling were made vudges and slaves
to the Israelites; Gehezi also, the ser-
uant of Eliisha the Prophet, for his
lying and cobetousnesse together,
was smitten with a most grievous le-
prose. Annanias and Sapphira his
wife, for their lying and dissembling,
were stricken downe stark dead by the
immediate hand of God at the rebuke
of Peter.

Zophar, one of Jobs friends, speak-
ing of these kind of men, saith, They
shall suck the gall of Aspes, and the Vi-
pers tongue shall slay them. They shall
flie from the iron weapons, and a bow of
steele shall strike them thorow.

Now then by all these examples we
may plainly see, how greatly God ab-
horreth lying and dissembling.

Phil. O therefore that we could follow
the counsell of the Apostle, who saith,
Lye not one to another: sith you have
put off the old man, with his workes.
And againe, Cast away lying, and speak
very one the truth to his neighbour.
The manner of speech which the Apo-
tle useth is very forcible, implying
thus

Yer. 2. 22.
2 King 5.

Act 5. 9.

Job 20. 16.
24.

Col. 3. 9.

Eph. 4. 25.

thus much: That wee should in a kinde of disdain or detestation cast it away, and throw it from us, as a filthy stinking and berayed clout, hanging about a mans necke, which hee doth suddenly snatch away, and hurle into the fire; as being ashamed that ever it should be seene or knowne. Would to God therefore that we were come to such a detestation and loathing of lying, that we would even spattle at it, and cry, Fie upon it, and all that use it! O that wee could hate it as the Divell, which is the father of it; and as hell fire, which is the reward of it! O that we were come but so farre as the Heathen man, who saith, I hate him as the gates of hell who hath one thing in his tongue, and another in his heart.

Homer.
Iliad. 20.

Antil. Yet for all this, wee finde in the Scriptures, that even some of the godly have been taken tardy in lying, and yet have not sinned in so doing, as Abraham, Jacob, Rahab, the Midwives of Egypt: and therefore why may not we do so too?

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to live by. And further I answer, that all these did offend in their lying. Some of them indeed, I grant, are commended for their love to the Church and charitable affections to Gods people, but

Ex.
Phos.

none of them simply for lying: which is a thing condemned even of the heathen. For smith one of them, Lying doth corrupt the life of man: and every wise and godly man doth hate lying.

Antil. But may wee not lye now and then for advantage?

Theol. No verily, neither is there any good vantage to be got that way. For when you have made up your accounts, all charges deducted, and all expences defrayed, your cleare gaines will be very small. For by your wilfull and customary lying you gaine inward griefe, and lose true joy: you gain that pleasure, and lose perpetuall glory, you gain hell, and lose heaven, you make the Diuell your friend, and God your enemy. Now then reckon your gaine.

Phil. I pray you let us grow towards a conclusion of this point: and shew us briefly the chief causes of lying.

Theol. The chief causes of lying are these:

Custom.

Fear.

Covetousnesse.

The Diuell.

Phil. What be the remedies?

Theol. The remedies be these:

Disuse.

Godly boldnesse.

Con:

Contentation.**Earnest prayer.**

Phil. You have spoken enough of this vice to cause all such to abhorre it, and forsake it, as have any drop of grace, or spark of Gods feare in them: but as for them that are filthy, let them be more filthy. Now I pray you speake your judgement of the seventh signe of condemnation: which is drunkennesse.

Theol. It is so brutish and beastly a sinne, that a man would thinke it should not neede to be spoken against: but that all reasonable men should chen abhorre it, and quake to thinke of it. For it is a most swinish thing: it maketh of a man a beast: it taketh away the heart of man from all goodnesse, as witnesseth the Prophet Hosea, chap. 4. 11. saying, Whoredome, wine and new wine take away the heart. For what heart, what stomach, what appetite can whozemongers and drunkards have to any thing that is good? either to heare, or read the word of God, or to pray, or to meditate in the same? Alas, they are farre from it, far from God, and farre from all grace and goodnesse. Therefore the Prophet Joel saith, Awake ye drunkards: weep and howle ye drinkers of wine. Yee, the mighty God of heaven do hereby pronounce a woe against them, saying, Woe unto them that rise up early to

Luk. 21. 34.

follow drunkenness: and to them that continue untill night, till the wine doe enflame them. Our Lord Jesus giveth us a caveat to take heed of it: Take heed, saith hee, that your hearts be not overcome with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Thus you hear how both Christ himselfe, and sundry of the Prophets doe thunder downe from heaven against this grosse beastliness, which now aboundeth and reigneth amongst the sons of men.

Prov. 20. 1.

Phil. True indeed. But yet almost nothing will make men leave it, for it is a most rife and over-common vice. Wee see many that thinke themselves some bodies (and, as wee say, no small fooles) which yet will be overtaken with it, and thereby lose their credit and reputation with all wise men: yea, doe prove themselves to be but swine, and brute beasts, as the holy Ghost avoucheth, saying, Wine is a mocker, and strong drinke is raging. Whosoever is deceived therein, is not wise.

Prov. 2. 29.

Theol. The same thing in the same booke doth most notably and fully describe unto us the inconveniences and mischiefs which doe accompany drunkenness, and follow drunkards at the heels. To whom (he saith) is woe? to whom is alas? to whom is strife? to whom

whom is babbling ? to whom are wounds without cause ? to whom is the rednesse of the eyes ? Even to them that tarry long at the wine : to them that goe and seeke out mixt wine. **In the same chapter he saith,** Bee not of the number of them which are bibbers of wine, or of them which glut themselves with flesh : for the drinker and the feaster shall become poore : and the sleeper shall be cloathed with rags. **Moreover, he saith,** Their eyes shall behold strange women; and that they shall bee like him that lyeth in the midst of the Sea, and sleepeth in the top of the mast.

Prov. 23. 31.

Prov. 1. 31.

In all these speeches the holy Ghost doth, in most lively manner, describe unto us the properties of drunkards; when their staggering, their reeling, their snoring, their senselesse sensuality. Behold then what be the cursed fruits & effects of drunkenness : When these which follow, wee, alas, grieve, misery, beggary, poverty, shame, lust, strife, babbling, brawling, fightings, quarrelling, surfeiting, sickness, diseases, swinish sleeping, security, and sensuality. So then I conclude, that drunkenness is a vice more becoming an hog, than any reasonable man. And as one saith, It is the Metropolitane City of all the province of vices.

well therefore saith the heathen writer, When the wine is in, a man is

D. m. p.
O. i. a. h.

as a running coach without a coachman.

Phil. Let us hear what executions have been done upon drunkards in former ages, that now men may learne to take heed by their examples.

1 Sam. 17. 34

1 K. 10. 20

1 K. 16. 10

Gen. 19. 37.

Theol. Ammon, one of Davids ungracious children, being drunk, was slaine by his brother Absolom. Benhadad, King of Syria, being drunk, was discomfited by Ahab King of Israel. Elah, King of Israel, being drunke, was slaine by Zimri his servant, and captaine of his Chariots: who also succeeded him in the Kingdome. Lot, being drunke, committed incest with his owne daughters; and therefore was punished in his posterity. Thus wee see what executions have beene done, even upon Kings, for this kind of sin. Therefore let men learne once at last to shun vice, and embrace vertue, and, as the Apostle saith, to make an end of their salvation in feare and trembling. For all our fasts and fasting-holes will serue us to no purpose in the end: but when wee have sinned hither and thither never so much, yet at the last wee must be saide to be shut up in Gods wrath.

Antil. What, I pray you, do you make it so great a matter if a man be a little overtaken with drinke now and then? There is no man but he hath his faulces: and the best of vs all may be amended.

If neighbours meete together now and then at the Ale-house, and play a game at Maw for a pot of Ale, meaning no hurt: I take it to be good fellowship, and a good meanes to increase love amongst neighbours; and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it, and smooth over the matter with sweete words; as though there were no such great evil in it. But howsoever you mince it, and blanch it over, yet the Apostle saith flatly, That Drunkards shall not inherit the Kingdome of God. I thinke this one sentence is enough to amaze and strike through the hearts of all drunkards in the world: for it is as much in effect, as if the Apostle had said, All drunkards are notorious reprobates and hell-hounds; branded of Satan, and devoted to perpetuall destruction and damnation.

1 Cor. 6.

But you say you meane no hurt. I answer, whatsoever you meane, your actions are naught, and your fellowship as bad. For what good meaning can you have, or what good fellowship call you it, for poore labouring men, artificers, and such like to sit idle all the day long in Tavernes, and Ale-houses, mis-spending their time, and their money in gaming, rioting, swearing, darning, swelling, bezzelling, bibbing,

bing, brawling and babbling? There is no true fellowship in it: it is more impiety, if wee may call it impiety; for poore men do live idly, dissolutely, neglecting their callings, while their poore wives and children sit crying at home for bread, being ready to starve, to beg, or to steal. I pray you speake your conscience, what good fellowship is there in this?

Antil. Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they will back-bite and slander their neighbours: they will doe them a shrewd turne, as soone as any other: they are envious, they censure us, and disdain our company: yet wee thinke our selves as good as they, for all their shewes of holinesse.

Theol. You speake more than you know, or can iustifie, against some better than your selfe. But if it were so, you should not iustifie one sin by another, a lesser by a greater: which is to no purpose.

Antil. Will you then condemn all good fellowship?

Theol. No, no: I do greatly allow godly and Christian fellowship; and acknowledge it to be one of the chiefest comforts wee have in the world. I know wee are commanded to love brotherly fellowship. But as for your
pot

pot-companionship, I hate it, and abhorre it. For it is written, Hee that followeth the idle, shall bee filled with poverty. And againe, He that keepeth company with banqueters, shameth his father. And in another place, Hee that loveth pastime, shall bee a poore man : and hee that loveth wine and oyle, shall not be rich.

Pr ov. 28. 19

Pr ov. 24. 7.

Pr ov. 28. 17

Paul. Good Mr. Theologus, talke no more with him : but let us draw neer to the winding up of this matter ; and tell us, in a word, which be the chiefe causes of drunkennesse.

Theol. The causes are these :

Ill company.

Ile-houses.

Idlenesse.

I wicked humour.

Causes of
Drunken-
nesse.

Phil. Which be the true remedies ?

Theol. The remedies are these :

I voiding of evill company.

I shunning of Ile-houses.

I labouring in your callings.

I good course of life.

Remedies
for Drun-
kennesse.

Phil. Well Sir, you have waded farre enough in this point : Let us now come to the eighth signe of condemnation, which is idlenesse.

Theol. Concerning idlenesse, this I say briefly : that it is the mother of all vice, and the stepdame of all vertue : yea, it is the very bel-dame of all enomisties. It is the mother of
whore=

Whoredome, the mother of pride, the mother of theft, the mother of drunkenness, the mother of ignorance, the mother of error, the mother of poverty, the mother of flandering and backbiting, prating and gossiping, brawling, scolding, quarrelling: and what not? Jelemias was one of the principall sinners of Sodome, as the Prophet Ezekiel testifieth saying, Pride, fulness of bread, and abundance of idleness was in her, and in her daughters. Solomon is very plentiful in this matter: For, saith hee, The sluggard lusteth, and hath nought. And againe, The sluggard is wiser in his own conceit, then seven men that can give a sensible reason: That is, he taketh himselfe the wisest of many, because hee spareth his body, when others take paines: hee saith, Yet a little sleep, yet a little slumber, yet a little foulding the hands: and his poverty commeth like a traveller; that is, unawares: and his necessity, like an armed man; that is, strong. Then hee shouldereth his hands together, and eateth his owne flesh. For, He hideth his hand in his bosome, and it grieveth him to put it to his mouth againe.

In another place the holy Ghost saith, The slothfull man will not plough because of Winter: therefore hee shall beg in Summer, and have nothing.

Againe,

Againe, The sloathfull man is brother to him that is a great waster.

Prov. 10.

Jacob, it is said, that the slug-gard turnes himselfe upon his bed, as the doore doth upon the hinges. **That** is, he keepeth his bed, as if he were fastned to it.

Prov. 25. 14.

And because the Spirit will abound in this point, it is further written of the sloathfull man, that he saith, **An** huge Lyon is in the way: I shall be stille in the streets: **That** is, when any good matter is in hand (as preaching, praying, reading, giving to the poore, &c.) then hee draweth back, hee shrinketh into the shell, he findeth one let or other, one excuse or other. **Then** profit and pleasure, businesse and idlenesse, matters at home, and matters abroad, company, and a thousand occasions will lye in his way, as so many Lions, to let and hinder him. **So** then we see how libely and plentifully the holy Scriptures do paint out the lazie lubbers of this world, and sonnes of idlenesse: which are as hardly drawne to any good thing as a Beare to the stake. **As** for the duties of Religion, they go as libely and as cheerfully about them, as a theefe goeth up the ladder to be executed for his theft.

Prov. 16. 13.

Phil. I do plainly see, that this sinne of idlenesse is a very grosse evill, and the root of many vices: yet for all that, there

there be a great number which thinke they were borne to live idly; as many young Gentlemen, and such like: which imagine they came into the world for no other purpose, but to hunt and hawke, card and dice, riot and revell; and so spend their daies in pleasure and vanity. Againe, there be many lazy lozels, and luskish youths, both in townes and villages, which doe nothing all the day long but walke in the streets, sit upon the stalles, and frequent Taverns and Ale-houses. Many rich citizens, especially women, do ordinarily lye in bed till nine of the clock, and then forthwith rise, and make themselves ready to goe to dinner. And after they have well dined, they spend the rest of the day, and a good part of the night also, in playing, prattling, babling, cackling, prating and gossiping; sic on this idle life. Many profane serving-men also doe falsely suppose, that they were borne onely to game, riot, swear, whore, ruffie it and roist it out, and to spend their time in meer idlenesse. But, of all these well said the Heathen Philosopher, *Illos pariter indignantur & dii & homines, quisquis otiosus*: Both God and men do hate the idle person.

Ar. 10.

Theol. It is a lamentable thing to see so many men and women live so idly, and so unprofitably as they do. For alas, there be too many which follow

follow no honest calling, live to no use; no body is the better for them. They doe no good, neither to the Church or common-wealth. They are like Drone-Bees: they are unprofitable burthens of the earth. God hath no use of them; the Church no good, the Common-wealth no benefit; their neighbours no profit; the poore no reliefe. They imagine they came into the world to do nothing but eat, drinke, and sleep, and rise up to play. They thinke they would spend their time in dicing and dancing, in whoresome and bawbery, in gluttony and belly-cheere, in masking themselves like Hoggs of Epicurus heard, in pampering their panches, and cramming their bellies: in fasting themselves like Boares in a Franke, till they bee well bawmed; and (as Job saith) till their bones run full of marrow, their faces strout with fatnesse, and they have collops in their flanke. Oh, what a beastly life is this! He upon it, he upon it. It is more meet for Epicures than Christians; for swine than for men; for Sardanapalus and Heliogabalus, and such like belly-gods, than for the professors of the Gospel. But of all such Job saith enough, They spend their dayes in pleasure, and suddenly go downe to hell.

Phil But may it not be allowed unto
Lords

Job 15. 27.
A 21. 13.

Job 11.

Lords and Ladies, Gentlemen and Gentlewomen, and other great ones, to live idly, sith they have wherewith to maintaine it?

Theol. God doth allow none to live idly: but all, great and small, are to be employed one way or other: either for the benefit of the Church, or Commonwealth; or for the good government of their owne households; or for the good of townes and parishes, and those amongst whom they doe converse; or for the succour and reliefe of the poore; or for the furtherance of the Gospel, and the maintenance of the ministry; or for one good use or other. To these ends, our wits, our learning, our reading, our skill, our pollicie, our wealth, our health, our wisdom, and authority, are to be referred: knowing this, that one day we shall come to give an account of our Bailiwick, and to be reckoned withall for the employments of our Talents. For this cause Job saith, that Man is borne to travell, as the sparkes flie upward. And God hath laid this upon Adam and all his posterity, In the sweat of thy browes thou shalt eat thy bread. Some do set Downe foure causes why every man should labour diligently in his calling.

First, to beare the yoke laid upon all mankind by the Lord.

Secondly,

Job 5. 7.

Gen 3.

Secondly, to get the necessities of this life.

Thirdly, to live to the profit of humane society.

Lastly, to avoid evil thoughts and actions.

St. Paul findeth great fault with some in the Church of Thessalonica, because they walked inordinately, that is, idly, and out of a lawfull calling; and thereloze concluded, That such as would not labour, should not eat. So then, wee do plainly see, that God alloweth idleness in none. For, when we are idle (as hath been shewed before) wee lie open to the Devil and his temptations, and he gets within us, and travaileth against us. While David tarried idly at home in the beginning of the year, when kings used to go forth to the battell; hee was soon overtaken with those two foule sinnes of adultery and manslaughter. So long as Samson warred with the Philistines, hee could never be taken or overcome; but after hee gave himselfe to idleness and pleasure, he not onely committed fornication with the Hittite Dalilah, but also was taken of his enemies, and his eyes miserably pulled out. These examples doe shew what a dangerous sinne idleness is. Therefore the holy Ghost teacheth us to shew us the little

Creature,

PROV. 6. 6.

Creature, the **Ant**, to learne of her both to avoid idlenesse, and also to use wisdome and providence in our actions. Go to the **Pismire**, O **sloggard**, behold her waies, and be wise: For shee, having no guide, task-master, nor ruler, prepareth her meat in the summer, and gathereth her food in the harvest. And in good sooth it is wonderfull to observe, what infinite paines, and unwearied labour, this silly creature taketh in **Summer**, that she may be well provided for against **Winter**. Let us therefore learne wisdome from her example: and let us set before our eyes the looking-glasse of all Creatures. Let us consider how the birds flye, the fishes swimme, the wormes creep, the hartens turne, the elements move, the sea ebbeth and floweth incessantly: yea the earth it selfe, which is the most heavie and unmovable creature of all other, yet never ceaseth his working, bringeth forth his burden in **Summer**, and labouring inwardly all the **Winter**, in concocting, and digesting his nourishment for the next spring. Thus see we how all creatures are diligently and painfully exercised in their kinds. And therefore it is a great shame for us to live idly carelesly, and dissolutely. Let us therefore learne once (at last) to shew sloath, and every one to live faithfully, Diligently.

Diligently, and industriously in our severall callings. So shall we both keep Satan at the staves end, and also much sinne out of our soules, which otherwise idlenesse will force in upon us.

Phil. I must needs confesse that idlenesse is a grosse vice, in whomsoever it is found. But specially, in my judgement, it is most odious in Magistrates and Ministers.

Theol. That is so in truth. For they ought to be the guides, governours, shepherds, and watch-men over the people of God. And therefore for them to neglect their duties and charges, is a most horrible thing, sith it concerneth the hurt of many. Therefore well said the Heathen Poet, A Magistrate or Minister may not be lazie or slothfull, to whom the nursing of the people is given in charge, and of whom many things are to be cared for.

How. J. 2.

What a lamentable thing therefore is it, when Magistrates are profane, irreligious, popish, vicious, and negligent in the duties of their calling? And how much more lamentable is it, when Ministers neglect their studies, slacke preaching and prayer, and give up themselves, some to covetousnesse, some to pride, some to husbandry, some to other worldly affaires, and some to spend their time idly in Tavernes,

berne, Ale-houses. gaming, rioting,
 and lewd company: would to God
 therefore that both these kinds of
 publike persons would cast off idle-
 nesse and sloath, and with diligence,
 faithfulness, care and conscience, per-
 forme the duties of their places. For
 it is an excellent thing for any to be
 a good man in his place: As a good
 Magistrate that ruleth well, that go-
 verneth wisely, which laboureth good
 men, and good causes, and defendeth
 them: which also scetheth himselfe a-
 gainst bad men and bad causes, and
 punisheth them sharply and severely:
 which moreover maintaineth vertue,
 even of a very love hee beareth unto it
 in his heart: and punisheth vice, of a
 very zeale and hatred against it: and
 not for his credit onely, or to please
 some, or because he must needs doe it,
 and can doe no lesse, or for any such
 smaller respect: but even of a love to
 God, a care of his glory, a conscience
 of duty, and a fervent zeale against sin.
 So likewise, it is a notable thing for
 a Minister to be a good man in his
 place: to be studious in the Law of
 God, diligent and painfull in preach-
 ing; and that out of a love of God,
 a zeale of his glory, deep pity and com-
 passion toward the soules of the peo-
 ple, seeking by all meanes possible
 to win them unto God; carrying him-
 selfe

selfe in all his actions amongst them
wisely, religiously, unblameably, and
inoffensively. So againe, it is a wor-
thy thing to be a good rich man, which
doth much good with his riches, which
keepeth a good house, reliebeth the
poore, ministreth to the necessities of
the Saints, and giveth cheerfully and
with discretion where need is. So al-
so, it is a commendable thing to be a
good neighbour, a good Townsman, by
whom a man may live quietly, peace-
ably, joyfully, and comfortably.

And lastly, to be a good poore man :
that is, humble lowly, dutifull, pain-
full, ready to help, and ready to please.
Oh, I say, this is a most excellent
and glorious thing. When every man
keepeth his standing, his range, and
his ranke ; when all men, with care
and conscience, performe the duties
of their places : when the husband
doth the duty of an husband ; and the
wife of a wife : when the father doth
the duty of a father ; and the childe of
a childe : when the master doth the
duty of a master ; and the servant of
a servant : when every man setteth
God before his eyes, in doing those
things which especially belong unto
him. For herein consisteth the honour
of God, the glory of the Prince, the
croune of the Church, the fortresse of
the Common-wealth, the safety of

Titles the strength of Kingdoms, and the very preservation of all things.

Asun. You have said well in some things : but yet I do not see, but that rich men and women may live idly, sith they have enough wherewithall to maintaine it. For may not a man do with his owne what he list ?

Theol. No verily. For you may not take your owne knife, and cut your owne throat with it : neither may you take your owne axe, and kill your owne childe with it. Therefore that reason is naught. albeit therefore wealthy men and women have great plenty of all things, so as they need not labour, yet let them be profitably employed some way or other : let them exercise themselves in one good thing or other. If they can find nothing to doe, let them give themselves much to private prayers, and reading of the Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe as that good woman Dorcas did, that is, buy cloth, cut it out, worke it, sew it, make shirts, smocks, coats and garments, and give them to the poore, when they haue so done. For it is said of Dorcas, that shee was a woman full of good workes, and almes-deeds which shee did. **She was a mercifull and tender-hearted woman, she was the poore**

poore mans friend, he clothed the poore and naked, he knew it was a sacrifice acceptable to God. Oh that the wealthy women of our Land would follow the example of Dorcas! But (alas) these dayes bring forth few Dorcases.

Phil. As you have shewed us the causes of the former evils: so now, I pray you, shew the causes of this also.

Theol. The causes of idlenesse are,

Evill examples.

Bad education.

Living out of calling.

Phil. Shew us also the remedies.

Theol. The remedies are,

Good education.

Labour in youth.

Good examples.

Diligence in a lawfull calling.

Phil. Now then let us come to the last signe of damnation, which is oppression. And I beseech you, good Sir, speak your mind of it out of the Scriptures.

Theol. It is so infinite a matter, that I know not where to begin, or where to make an end of it. It is a bottomlesse sinke of most grisvous enormities. I shall enter into a Labyrinth, where I shall not know how to get out againe. But sith you are desirous to heare something of it, this I say; That it is a most cruell monster, a bloody vice, a most ugly and hideous

Causes of
idlenesse.

Remedies
against
idlenesse.

hideous fiend of hell. The Scriptures in very many places doe cry out upon it, arraignment it, adjudging it, and condemning it downe to hell. They doe also thunder and lighten upon all those which are stained and corrupted with this vice, calling them by such names, and giving them such titles, as are taken from the effects of this sinne, and most fit for oppressors: as namelý, that They gaine the faces of the poore; that They plucke off their skins from them, and their flesh from their bones: that, They eat them up as they eat bread. These are they which strve to devour all (like Savage beasts) and to get the whole earth into their hands, either by hook or by crook, by right or by wrong: by oppression, fraud and violence. These Caterpillers and Cormorants of the earth, are like unto the whale fish, that swalloweth up quicke other little fishes. They are like a Lion that devourerh other beasts. They are like the Falcon, which seizeth, plumerh, and preyeth upon other fowles. These greedy Wolves devour all, and swallow up the poore of the Land. Therefore the Prophets of God doe thunder out many great woes against them.

First, the Prophet Esay saith, chap. 5.8. Woe unto them that joyne house to house,

Isa. 5.17.
Amos 8.6.
Micah 3.2

Psalm 14.4

house, and field to field, till there be no place for the poore to dwell in, that they may be placed by themselves in the midst of the earth.

Secondly, the Prophet Jeremy saith, Jer. 12. 13.
Woe unto him that buildeth his house by iniquity, and his chambers without equity.

Thirdly, the Prophet Micah saith, Mich. 2. 1.
Woe unto them that covet fields, and take them by violence; and so oppress a man and his house, even a man and his heritage.

Fourthly, the Prophet Habakkuk crieth out saying, Hab. 2. 1.
Woe unto him that buildeth a Towne with blood, and erecteth a Citie by iniquity. **Saunt James also most terribly threatneth these kind of men, saying,** James 5. 1, 2.
Goe to now, yee rich men, weep and howle for your miseries that shall come upon you. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Lastly, S. Paul saith flatly, that Extortioners shall not inherit the Kingdome of God. 1 Cor. 5. 10.
Thus we see how many fearful woes and threats are denounced from heauen against the pestilent cut-throats of the earth.

Phil. And all little enough. For they are steeped in their sinne, and the stink of it is foked into them, as it will hardly ever be washed out. True

it is that you said, that these cruell oppressing bloud-suckers are the most pernicious and pestilent vermine that creep upon the face of the earth; and yet I thinke there were never moe of them then in these dayes. For now the wicked world is full of such as doe sundry waies bite, pinch, and nip the poore, as we see by every dayes lamentable experience. But you can speake more of it then I: therefore, I pray you, lay open the sundry kinds of oppression used in these daies.

The sundry
kinds of
oppressions

Theo. There is oppression by usury.

Oppression by usury.

Oppression by racking of Rents.

Oppression by taking excessive fines.

Oppression in bargainin^g.

Oppression in letting of leases.

Oppression in letting of houses.

Oppression in letting of grounds.

Oppression in binding poore men to unreasonable covenants.

Oppression in thrusting poore men out of their houses.

Oppression in hiring poore mens houses over their heads.

Oppression in taking of fees.

Oppression by Lawyers.

Oppression by Church-officers.

Oppression by engrossers.

Oppression by fore-stallers.

Oppression of the Church.

Oppression

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowers.

Oppression of Orphans.

**And thus we see how all swarmes
with Oppressions; and nothing but
Oppressions, Oppressions.**

Phil. In truth, this is a most cruell
and oppressing age wherein wee live;
yea, a very Iron age. It seemes that the
great ones mind nothing else: they are
altogether set upon oppression; they
dote and dreame of it: they find sweet
in it, and therefore they are mad of it:
As Solomon saith, Oppression maketh
a wise man mad. It seemes therefore,
that this vice is of such marvellous
force, that it can bereave men of their
wits, and make them starke mad of get-
ting goods by hooke or by crooke, they
care not how, nor from whom, so they
have it. Yet no doubt the most wise God
hath enacted many good lawes for the
suppressing of this evill, and threatneth
the execution of them in his owne per-
son: and especially his Law doth provide
for the safety of the poore, the father-
lesse, the widow and the stranger. But
you, Master *Theologus*, can repeat the Sta-
tutes better then I, because you are a pro-
fessed Divine: therefore, I pray you, let
us heare them from you.

Theol. In the 22. chapter of Exodus,
God made this Law following, You
shall

Deut. 12.

Exod. 22.

Mal. 3.

1 Thes. 4. 6.

Ecc. 3. 6.

shalt not trouble any widow or father-
 lesse child: If thou vex or trouble such,
 and so hee call and cry unto mee, I will
 surely heare his crie. Then shall my
 wrath be kindled, and I will kill you
 with the sword; and your wives shall
 be widowes, and your children father-
 lesse. **Againe he saith,** Thou shalt not
 oppresse an hired servant that is needy
 and poore: but thou shalt give him his
 hire for his day; neither shall the Sunne
 goe downe upon it (for hee is poore, and
 therewith sustaineth his life) lest hee cry
 against thee unto the Lord, and **he** be
 sinne unto thee. **Mozes**, the Lord
 saith, Thou shalt doe no injury to a
 stranger: for yee were strangers in the
 land of Egypt. **And God** himselte
 threatneth, that hee will be a swift
 witnesse against those which keep
 backe the hirelings wages, and vex
 the widow and the father lesse. **The**
Apostle saith, Let no man oppresse or
 defraud his brother in any matter. For
 the Lord is an avenger of all such
 things. **Solomon also saith,** It in a coun-
 trie thou seest the oppression of the
 poore, and the defrauding of justice
 and judgement; be not astonied at the
 matter: for hee that is higher then the
 highest, regardeth, and there be higher
 then they. **All these holy Statutes**
and Lawes, enacted and provided a-
 gainst oppressors, doe plainly shew
 what

What care the Lord hath for his poore,
distressed, and desolate people.

Phil. But these oppressing hell-
hounds are such as care for nothing.
No law of the Almighty can bridle
them: nothing can feare them: nothing
can restrain them: they have made a
covenant with hell and death. They are
frozen in their dregs, they are past feel-
ing. And, as Job saith, These are they
that abhorre the light: they know not
the waies thereof, neither continue in
the paths thereof. Their hearts are as
hard as the Adamant Nothing can move
them, nothing can worke upon them.
There is great crying out every where
of the stone in the reines, which indeed
is a great torment to the bodie: but
there is no complaining of the stone in
the heart, I meane, a stony heart, which
is the worst disease that possibly can
fall into the soule of a man: and yet
in these times it groweth very rife. For
mens hearts are as hard as brasie, and
as the neather Mill-stone, as the Scrip-
ture speaketh. For many, especially of
these unmercifull and oppressing ty-
rants, say in their hearts, God will doe
neither good nor evill. Therefore they
put the evill day far from them, and ap-
proach to the seat of iniquity. They are
at ease in Sion: they lve upon beds of
Ivorie, and stretch themselves on their
beds, and eat the Lambs of the flocke,
and

Job 24. 14.

Zeph. 2. 33.

Amos 6 3, 9.

Isa 5, 12.

Psal 136 11.

and the calves out of the stall. They sing to the sound of the Viol: they invent instruments of musick, like David: they drink wine in bowles, and no man is sorry for the affliction of Joseph, that is, the troubles of Gods people. The Prophet Esay also complaines of these kinde of men, saying, They regard not the work of the Lord, neither consider the worke of his hands. And another Prophet saith, They say in their hearts, God hath forgot, he hides away his face and will never see. They are so proud, that they seek not for God. They thinke alwayes there is no God: his Judgements are farre out of their sight, their wayes alway prosper, and therefore they say in their hearts, Tush, wee shall never bee moved, nor come in danger.

Theol. You have spoken very well touching the cruelty and hardnesse of these mens hearts, who are so unmercifull to their poore neighbours that almost none can live by them. They doe so disturbe and disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise King, A mighty man molestedh all, & both hireth the foole & hires those that passe by: but the poore man speaketh with prayers, **That is, by the way of entreaty and supplications.** For the poore are afraid of him: they quake when they see him, as the beasts

beasts quake at the roaring of a Lion. Many poore Farmers, poore Husbandmen, poore Herds, poore Labourers, poore Widowers and Hiredlings, doe quake and tremble when these greedy Wolves come abroad. And (as Job saith) The poore of the earth hid themselves together. For (alas! in their hearts they cannot abide the sight of them) they had as leere meet the Diuell as meet them, for feare of one displeasure or another. For either they feare that they will warne them out of their houses, or parley about more Rent, and straiter covenants, or beg away their best kine, or borrow their horses, or command their carts, or require a weeks work of them, and never pay them for it, or a twelve-months pasture for a couple of Celdings, or that they'll make one quarrell or another unto them, one mischief or another. So that these poore soules cannot tell what to doe, or which way to turne them, for feare of these cruell Termagants. They are even weary of their lives. For they have no remedy for these things, but even to beare it off with head and shoulders. Therefore they often wish they were out of the world, and that they were buried quicke. They say, if any will knock them on the head, they will forgive him. O most pitious case!

Job 24. 4.

O lamentable hearing! These poore silly creatures are faine to budge and moile all the yeare long, in Winter and Summer, in frost and snow, in heat and cold, to provide their Rent's, that they may be able to pay their cruell Land-lord at his day. For else how shall they be able to looke him in the face? Yet their Rent is so rack't, that all they can doe is little enough to pay it: and when that is paid (alas) the poore man, and his wife and children have little left to take to, or to maintaine themselves withall: they are faine to gnaw of a crust, to fare hardly, and goe thinly clad. Sometimes they have victuals, and sometimes none. The poore children cry for bread. Poore widowes also, and poore fatherlesse children are found weeping and inourning in their houses, and in their streets. So that now we may, with Solomon, Turne and consider all the oppressions that are wrought under the Sunne. We may behold the teares of the oppressed, and none comforteth them. For the mighty ones doe wrong the weaker, even as the stronger beasts doe push and hinde the feebler. These griving oppressors doe pinch the poore even to the quicke. They pluck away from the fatherlesse & widowes that little which they have. If there be but a cow, or a few sheep left, they

they will hate them. If there be a little commodity of house or land; oh what devices they have to win it: in, and to waing it away! These tyrants will goe as nigh as the bed they lye upon. They know well enough, the poore men are not able to wage law with them: and therefore they may doe what wrong they will, and shew what cruelty they list. Hence come the teares of the oppressed: hence cometh the weeping and wailling of the poore. But alas, poore soules! they may well weep to ease their hearts a little; but there is none to comfort them: remedy they can have none. But yet, assuredly, the everlasting God doth looke upon them, and will be revenged. For the cries of the poore, the fatherlesse, and the widowes, have entred into the eares of the Lord of Hosts, who is an avenger of all such things; yea, a strong revenger, as Solomon saith, Enter not into the field of the fatherlesse: for their revenger is strong: hee himselfe will plead their cause against thee. And againe he saith, Rob not the poore, because hee is poore: neither tread downe the afflicted in the gate: for the Lord pleadeth their cause, and will spoile their soule that spoile them. We see then, that the most just God will be revenged of these unmerciful tyrants.

Pro 23.14.

Pro 23.6.

He

He will not alwayes put up these wrongs and injuries done to the poore.

In the eighth Chapter of the Prophet Amos, he sweares by the excellencie of Jacob, that he will never forget any of their works. And againe he saith by his Prophet Jeremy, Shall I not be avenged on such a nation as this ?

Surely he will set his face against them to root them out of the earth. For indeed they are not worthy to crawle upon the face of the earth, or to draw breath among the sons of men. It is written in the booke of Psalmes, that God will set these fellows opposite against him, as a But to shoot at : that hee will put them apart, and the strings of his bow shall hee make ready against their faces. Be astonished at this, O ye heavens, and tremble, O thou earth. Heare this, O ye cruell Land-lords, unmercifull oppressors, and blood-suckers of the earth. You may well be called blood-suckers : for you sucke the blood of many poore men, women, and children : you eat it, you drink it, you have it served in at your sumptuous tables every day, you swallow it up, and libe by it. And, as Job saith, The wilderness gives you and your children food : that is, you libe by robbing and murdering. But woe, woe unto you that ever you were borne. For the blood
of

Ps. 137. 12.

Job 24. 5.

of the oppressed. Which ye have eaten and drunken, shall one day cry for speedy vengeance against you; as the blood of Abel cryed against Cain.

Their blood shall witness against you in the day of judgement: and the teares of many poore starved children, orphans and widowers, shall cry out against you. Was the Lord revenged of Ahab for his cruell and unjust dealing with poore Naboth, and shall hee not be revenged of you? Did the Dogs lay the blood of Ahab, and shall you escape? No, no: you shall not escape. The Lord will be a swift witness against you, as he saith in Malachie. Was the Lord angry with the rich of the people for oppressing the poore (so as the cry of the people, and of their wives, against their oppressours, was heard of the Almighty) and do you thinke you shall escape scot-free? Doth not the like cause bring forth the like effect? the like sin, the like punishment? Know therefore for certainty, that the Lord hath coffers full of vengeance against you, and one day he will unlooke them, and bring them forth into the sight of all men.

Know also that the timber of your houses, and the stones of your walls, which you have built by oppression and blood, shall cry against you in the
Day

1 Kin 21

Mal. 3.

Neh. 5.

HAB. 2.

Day of the Lords wrath, as the Prophet Habakkuk telleth you. The stone (saith hee) shall cry out of the wall: and the beam out of the timber shall answer it. Where the Prophet telleth you, that the walls of your houses built in blood, shall cry out loud and shrill, and ply the Choristers in that behalfe, so as they shall answer one another on either side. The one side singeth, Behold blood: the other, Behold murder. The one side Behold deceit; the other, Behold cruelty. The one, Behold pulling and polling; the other, Behold covetousness. The one, Behold robbery; the other, Behold perjury. And thus you see how the stones and timber of your houses shall descent upon you. And howsoever you put on your brizen browes, and harden your hearts against these threatnings of the most terrible God and Lord of Hosts; yet one day you shall (spice of your hearts, will ye, will yee) be brought forth into judgement: you shall once come to your reckoning; you shall at last be apprehended, convicted, and arraigned at the barre of Gods Tribunal seat, before the great Judge of all the world. Then sentence shall passe against you, even that most dreadfull sentence, Goe yee cursed into hell fire, there to be tormented with the Devell and his Angels.

MAR. 13.

gels for ever. **O** then, woe, woe unto you: For what shall it profite a man to winne the whole world, and lose his owne soule? saith our Lord Jesus. Surely, even as much, as if one should winne a farthing, and lose an hundred thousand pound. For if he shall be cast into hell fire, which hath not given of his owne goods righteously gotten, is our Saviour avoucheth; where then shall he be cast, that hath stolen other mens goods? And if hee shall be damned that hath not clothed the naked: what shall become of him that hath made naked them that were clothed? **O**h, therefore repent in time, **O** ye cruell oppressors: seeke the Lord while hee may be found: call upon him while hee is nere: lay aside your savage cruelty: visit the fatherlesse and widow in their distresse: deale your bread to the hungry: help them to their right which suffer wrong: deale mercifully with your Tenants: Rack not your rents any more: pinch not the poore soules for whom Christ died: pity them, I say, but pinch them not: deale kindly and friendly with them: remember your great actions: consider the shortnesse of your dayes, and the vanity of your life: rent your hearts, and not your clothes. Turne unto the Lord with all your heart, with weeping, fasting, and mourning: prevent

Mat. 16.

prevent Gods wrath with a sacrifice of teares : pacifie his anger with the calbes of your lips, and with a contrite spirit : be grieved for that which is past, and amend that which is to come : stand it out no more at the sword's point against God : for it will not boot you to strive ; he is too strong for you. Your onely wisdom is to come-in. Come-in therefore, come in, yee rebellious generation : submit your selves to the great king : humble your selves under his mighty hand : cast downe your swords and targets : yeld unto our God. So shall you escape the vengeance to come : so shall God accept you, have mercy upon you, receive you to favour, grant you a generall pardon for all your rebellions, and admit you into the number of his faithfull and loyall subjects.

Phil. I conceive by divers speeches which you have alledged, that goods got by oppression and cruelty, will never prosper long. For oppressors coine their money upon their neighbours skins. How then can it be blessed ?

Theol. You have spoken a truth, for, as it hath been shewed before, that those goods which are got by swearing and lying, are cursed ; so all these that are got by oppression and violence, are more cursed. Therefore the

the Lord saith by his Prophet Jeremy,
As the Partridge gathers the young
which she hath not brought forth ; so
hee that gathers riches , and not by
right , shall leave them in the midst of
his daies ; and at his end shall be a
foole, and his name shall be written in
the earth.

Jer. 17. 11.

Plal. Would to God our Magistrates
and Governours would take speedy or-
der for the remedying of these things,
and for the redressing of such grievous
enormities as are among us ; or that
they themselves would step in, and deli-
ver the oppressed from the hand of the
oppressour.

Theol. Job was an excellent man
for such matters. For, it is said of
him, that He brake the jawes of the un-
righteous man, and pluck't the prey out
of his teeth. Where we see how Job was
a meanes to deliver the innocent, and
to pull the Lambe out of the Lions
clawes. Moreover, it is written of
him in the same Chapter, that the
blessing of him that was ready to
perish came upon him, and that hee
caused the Widowes heart to rejoyce ;
that he was the eye to the blind , the
foot to the lame , and the father to
the poore : and when he knew not the
cause, he sought it out diligently. O
what a notable man was this ! O
that we had many Jobs in these daies !

Job 29. 27.

Job 29. 35.

Wise

P. c. 4. 11.

wise Solomon doth most gravely advise us all to follow Jobs example in this behalfe. Deliver (saith he) them that are oppressed and drawne to death: for shouldest thou witheraw thy selfe from them which goe downe to the slaughter? would to God this counsell were well weighed and practised amongst us.

Phil. I marvell much with what face these cruell oppressors can come before God in his holy Temple to pray, and offer up their sacrifices unto him. For we see, many of them, though they have such fowle hands, and fowle hearts, as wee have heard; yet for all that, will most impudently presume to come to the Church and pray: or at least, when they are laid in their beds at nights, and faste sleep, then will they mumble over their prayers, or be pattering some Pater-nosters.

Ticol. Alas, alas, poore soules! all that they do in matters of Gods worship, is but hypocrisie and dissimulation. For in truth they are not for God, they love him but from the teeth outward: their mouths are with him, but their heart goes after covetousnesse, and their hands are full of bloud. And therefore God doth both abhorre them and their prayers. For, saith he, Though they stretch out their hands, yet will I hide mine eyes from them: and though

P. c. 4. 11.

though they make many prayers, yet will I not heare them. For their hands are full of blood.

Moreover the holy Ghost saith, He that turnes away his eare from hearing the Law, even his prayer is abominable. David saith, If I regard wickednesse in my heart, God will not heare my prayer.

Our Lord Iesus also affirmeth, that God heares not sinners, that is, Stubborne and carelesse sinners.

So then we may cleerly see (by all these testimonies of holy writ) what account God makes of the prayers of oppressors, and all other profane and ungodly men: namely, that he both hate them, and abhorre them as loathsome and odious in his sight.

Phil. Now in conclusion, shew us the causes of oppression.

Theol. The causes are these:

Crucitie.

Corruptnesse.

Hard heartednesse.

An evill conscience.

The Devil.

Phil. Let us heare also the remedies.

Theol. The remedies be these:

Pity.

Contentation.

Tender affections.

A good conscience.

Much prayer.

Phil. Now, Sir, you have at large uttered

Pro. 28. 9.

Psal. 66. 18.

Ioh. 9. 31.

Causes of
oppression.

Remedies of
oppression.

tered your mind concerning these grosse corruptions of the world, and have plainly and evidently proved them to be the deadly poyson of the soule: so also, I pray you, satisfie us in this, whether they be not hurtfull also to the body, goods, and name.

1 John 5.

Jer. 5. 21.

Theol. I have dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them: and therefore they can never be enough spoken against. For the whole world lyeth in them, as Saint John testifieth. If men therefore could be recovered of these diseases, no doubt there would be a ready passage made for the abundance of grace; and we should have a most flourishing Church and Common-wealth: but as long as these doe lye in the way, there is small hope of greater mercies and blessings to be poured upon us; or that ever we shall come to have an inward conversation with God. For these vices blind our eyes, burthen our hearts, and (as the Prophet Jeremy saith) hinder good things from us. But touching your petition; I must needs grant, that as these vices are the very bane of the soule, and most certaine signes of condemnation; so are they very dangerous to the body, goods and name: yea. and to the whole

Whole land, both Church and Common-wealth.

Phil. Shew us out of the Scriptures what danger they bring to the body.

Theol. The Lord our God saith, that if wee will not obey him, nor keep his commandments (but break his covenant) hee will appoint over us heauie plagues, consumptions, and the burning ague, to consume the eyes and to make the heart heauie. So also hee saith, that if wee will not obey his voice, to obserue all his commandments and ordinances: that then hee will make the pestilence cleaue unto us, untill hee haue consumed us: that hee will smite us with the feaver, with the botch of Egypt, with the Emrods, with the Scab, and with the Itch; that also hee will smite us with madnesse, and with blindness, and with astonishment of heart. So then you see what great evils the Lord threatens to inflict upon our bodies in this life, for these and such like sinnes. But on the contrary, the holy Ghost saith, Feare God, and depart from euill: so health shall be to thy navell, and moisture to thy bones.

Levi 26.16.

Levi 26.21.

Pro 3.7.

Phil. What euill do these forenamed sins bring upon us in our goods and outward estate?

Theol. They cause God to curse us
in

Deut. 31.

Deut. 32.

in all that wee set hand unto, as plentifully appeareth in the foregoing chapter: Where the Lord saith thus, If thou wilt not obey the commandments of the Lord thy God, cursed shalt thou be in the towne, cursed also in the field: cursed shall be thy basker and thy store: cursed shall be the fruit of thy body, and the fruit of thy land, and the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, trouble and shame, in all that thou lettest thy hand unto. **And further he saith, That he will breake the staffe of their bread; that ten women shall bake their bread in one oven, and they shall deliver their bread againe by weight, and they shall eat and not be satisfied. You do therefore apparently see, that these sinnes will draw down Gods wrath upon us, and all that we have.**

Phil. What hurt do these finnes to our good name?

Theol. They bring reproach, shame, and infamy upon us, and cause us to be abhorred and contemned of all good men. They do utterly blot out our good name. For as vertue maketh men honourable and reuerend: so vice maketh men vile and contemptible. This is set downe, where the Lord

Lord threatens Israel, that for their
sins and disobedience he will make
them a proverb and common talke,
yea, a reproach and astonishment among
all people. In sundry other places of
the Prophets he threatens, for their
sins, to make them a reproach, a shame,
an hilling, and nodding of the head to
all Nations.

Isa. 47.

Ezek. 5. 5.

Phil. I do verily thus think, that as
sinne generally doth staine every mans
good name, which all are chary and
tender of: so especially it doth blot
those which are in high places, and of
speciall note for learning, wisdom and
godlinesse.

Theol. You have spoken most tru-
ly, and agreeable to the Scriptures.
For the Scripture saith, As a dead
Flie causeth the Apothecaries oyn-
ment to stinke: so doth a little folly,
him that is in estimation for wisdom
and for honour. Where Solomon
saith, that if a flie get into the
Apothecaries box of oynment, and
die, and putrifie in it, the marvell is
though it be never so precious: then
so, if a little sin get into the heart, and
breake out in the forehead of a man
of great fame for some singular gifts,
it will blurre him, though hee be never
so precious.

E. 1. 10. 1.

Phil. Shew me this, I pray you, more
plainly.

It 2

Theol.

Theol. wee observe this, in all experience, that if a Noble-man be a good man, and have many excellent parts in him of curtesie, patience, humilitie, and love of Religion; yet if he be covetous, the common people will have their eye altogether upon that: and they will say, Such a Noble-man is a very good man but for one thing: hee is exceeding covetous, oppresseth poore men, and dealeth hardly with his Tenants, keepeth no house, doth little good in the Countrie where he dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, be endued with excellent gifts of prudence, policy, temperance, liberality, and knowledge in the law: yet if they be given to anger, or taking of bribes, oh how it will disgrace them amongst the people! for they will say, He is a worthy man indeed, but there is one thing in him that marreth all: hee is an exceeding angry and furlous man, hee is as angry as a wolfe, he will be in a pelting chafe for every trifles: he will fret and fume, if you do but blow upon him. And besides this, hee is a very corrupt man: he is a great taker of bribes: hee loveth well to be bribed: hee will do any thing for bribes.

Furthermore, if any Preacher be a
man

man of great gifts, the common people will say of him: Oh, he is a worthy man indeed, an excellent Scholar, a profound Divine, a singular man in a Pulpit: but yet for all that, he hath a shrewd touch which marreth all; he is an exceeding proud man: he is as proud as Lucifer. He hath very great gifts indeed, but I warrant you he knoweth it well enough: for hee carrieth his crest very high, and looketh very sternly and disdainfully upon all other men. He is unmeasurably puffed up with over-weening, and thinketh that he toucheth the clouds with his head. Thus therefore we see, how the dead flies marre all, and how some one sinne doth disgrace a man that otherwise doth excell.

Phil. What is the cause why some one sinneth so blot and smut the most excellent men?

Theol. The reason hereof is, because such men are as a candle set upon a candlestick, or rather upon a scaffold or mountaine, for all men to behold and looke upon. And sure it is, they have a thousand eyes upon them every day; and that not onely gazing upon them, but also prying very narrowly unto them, to spy out the least mote, that they may make a mountaine of it. For, as in a cleane
3
white

white paper, one little spot is soon espied; but in a piece of brown paper, twenty great blurs scarce discerned: even so in Noble-men, Judges, Magistrates, Justices, Preachers and Professors, the least spot or speck is soon seen into; but among the baser sort, and most grosse libers, almost nothing is espied or regarded.

Phil. Sith the eyes of all men are bent and fixed upon such men as are of some note, therefore they had need very heedfully to look to their steps, that they may take away all advantage from them that seek it.

Theol. Yes verily. And furthermore, they had need to pray with David alwaies, Direct my steps, O Lord, in thy word; and let no iniquity have dominion over mee. And againe, Order my goings, that my foot-steps slip not: uphold mee in my integrity. For if such men be never so little given to swearing, to lying, to drinking, or to women, it is espied by and by: and therewithall their credit is cracked, their fame over-cast, their glory eclipsed, and the date of their good name presently expired.

Phil. Now as you have shewed what great hurt these sins doe bring upon our soules, bodies, goods and name: so also, I pray you, shew what danger they bring upon the whole Land.

Theol.

Theol. Questionlesse, they pull downe the wrath of God upon us all, and give him just cause to break all in pieces, and utterly to subvert and overthrow the good estate both of Church and Common-wealth; yea, to make a small consumption and desolation of all. For they be the very fire-brands of Gods wrath, and, as it were, touch-wood to kindle his anger and indignation upon us. For the Apostle saith, For such things cometh the wrath of God upon the children of disobedience.

Col 3.6.

Phil. Declare unto us out of the Scriptures, how the Lord in former times hath punished whole nations and Kingdomes for these and such like sins.

Theol. In the fourth of Hosea, the Lord telleth his people, that hee hath a controversie with the Inhabitants of the Land: (and the reason is added) because there was no truth, nor mercy, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whoring, they breake out, and blood toucheth blood. Therefore shall the Land mourn: and every one that dwelleth therein shall be cut off.

Hos. 4.1.

Here then wee see what it is that will incense God against us, and cause us all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the cruelty and oppres-

Amos 3. 8.

tion of the poore, he would plague the whole Land. Shall not the Land tremble for this (saith the Lord) and every one mourne that dwells therein?

Jer 7. 19, 20.

Againe, the Lord saith by the Prophet Jeremy, Doe they provoke mee to anger, and not themselves, to the confusion of their owne faces? Therefore thus saith the Lord, Behold, mine anger and my wrath shall be poured upon this place, upon man and beast, upon the trees of the field, and upon the fruit of the ground: and it shall burne, and not be quenched.

Jer 22. 5.

Againe, the Lord saith; If yee will not heare these words, I sweare by my selfe (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe Cedar-trees, and cast them into the fire.

Ezek. 5. 7.

Likewise the Lord threatneth by his Prophet Ezekiel, saying: Because you have not walked in my Statutes, nor kept my Judgements: therefore behold, I, even I, come against thee, and will execute judgement in the midst of thee, even in the sight of the Nations: and I will doe in thee that I never did before, neither will I doe any more the like, because of all thine abominations. For in the midst of thee, the fathers shall eat their sons, and

and the sons shall eat their fathers. **Againe, by the same Prophet the Lord saith,** The Land is full of the Judgement of blood, and the Citie full of cruelty. Wherefore I will bring the most wicked of the Heathen, and they shall possesse their houses. I will also make the pompe of the mighty to cease, and the holy places shall be defiled. When destruction cometh, they shall seeke peace, and not have it. Calamity shall come upon calamity, and rumour upon rumour. Then shall they seek a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient. The King shall mourne, and the Prince shall be clothed with desolation, and the hands of the people in the Land shall be troubled. I will do unto them according unto their waies, and according unto their judgement I will judge them: and they shall know, that I am the Lord. **Last of all, the Lord saith by his Prophet Jeremy,** Heare, O earth: Behold, I will cause a plague to come upon this people, even the fruit of their owne imaginations, because they have not taken heed to my words and to my Law, but cast it off.

Ezek. 7. 23.
27.

Jer. 4. 19.

I most innumerable places to this purpose are to be found in the writings of the **Prophets**: but they may suffice to prove the maine point;

to wit, that the just God doth punish whole nations and kingdoms for the sins and rebellions thereof.

Phil. Sith all these sins (for the which the Lord did execute such universall punishments upon his owne people) doe abound and over-flow in the Land, may wee not justly feare some great plague to fall upon us? And the rather, because our transgressions doe increase daily, and grow to a full height and ripenessse; so as it seems, the harvest of Gods vengeance draweth neere, and approacheth?

Theol. We may indeed justly feare and tremble. For if God spared not the Angels that sinned, how shall he spare us? If he spared not his owne people, what can we looke for? If he spared not the naturall branches, how shall he spare us that are wilde by nature? Are we better then they? Can we looke to be spared, when they are punished? Are not our sinnes as many, and as great as theirs? Doth not the same cause bring forth the same effect? Is the Deeme of the Lord shortned? Or is not God the same just God to punish sin now, that hee was then? Yes, yes assuredly. And therefore we have great cause to mourne and lament, to quake and tremble, because there is a naked sword of vengeance hanging over our heads.

heads. Thus did Jeremy, thus did Amos, thus did Habakkuk, when they plainly saw the imminent wrath of God approaching upon the people of Israel and Judah.

Jer. 4. 19.
Amos 5. 6.
Hab. 3. 16.

Phil. I thinke wee may the rather doubt and feare, because the punishment of these fore-named vices is neglected by the Magistrate. For commonly when they that beare the sword of Justice, doe not draw it out to punish notorious offenders and malefactors, the Lord himselfe will take the matter into his owne hands, and be revenged in his owne person: which is most dreadfull and dangerous. For, it is a fearfull thing to fall into the hands of the living God.

Ps. 136. 3.

Theol. You have spoken a truth: for if those which are Gods Deputies and Representatives in the earth, doe their duties faithfully in punishing vice, and maintaining vertue; in smiting the wicked, and favouring the godly: then assuredly evil shall be taken out of Israel, Gods wrath prevented, and his judgements inter-cepted: as it is written, Phineas stood up and executed judgement, and the plague was stayed. But if they (for feare, favour, affection, gain, flattery, bribery, or any other sinister respect) shall be too sparing and remisse in punishing of grosse offenders, and

Ps. 109. 32.

be rather ready to smite the righteous; then doe they exceedingly provoke Gods wrath against the Land, and against themselves.

Phil. One thing I do greatly lament: that there be either none at all, or very slender censures, either by the Civill, or Ecclesiasticall authority, for divers of these fore-named vices: as pride, covetousnesse, oppression, lying, idlenesse, swearing, &c.

Theol. It is a thing to be lamented indeed. For where doe we see a proud man punished, a covetous man punished, an oppressor punished, a swearer punished, a lyer punished, an idle person punished? Now, because they know they cannot, or shall not be punished, therefore they are altogether hardened, and imboldened in their sins, as the wise man saith: Because sentence against an evill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to do evill.

Phil. One thing I doe much muse at, wherein also I desire to be further satisfied, viz. what is the cause, that under so godly a Prince, so many good lawes, and so much good preaching and teaching, there should notwithstanding be such an excesse and over-flowing of sin in all estates?

Theol. The causes hereof are divers

vers and manifold. But I will nominate foure especiall ones in my judgement: The first is, mans naturall corruption; which is so strong, as almost nothing can budge it. The second is, ill presidents, and externall provocations to evill. The third is, the want of teaching in many congregations in the Land: by reason whereof, many know not sin to be sin. The last reason is, the corruption and negligence of some such as are in authority.

Phil. Doth not this inundation and over-flowing of sin, with the impunity of the same, prognosticate great wrath against us?

Theol. Yes undoubtedly, as it hath in part been shewed before. And there be divers other presages of wrath, though not of the same kind: which are these;

Unthankfulness for the Gospel.

The abuse of our long peace.

Our secret Idolatries.

Our generall security.

Our ripeness in all sin.

Our abuse of Gods mercy.

Our abuse of his long patience.

The coldnesse of Professors.

Our not profiting by former judgements: as pestilence, famine, death, and the shaking of the sword.

Nine predictions, or fore-signes of wrath.

Phil.

Phil. This last I take to be a speciall token of approaching vengeance: that wee have not profited by former warnings.

Theol. True indeed. For it is an ordinary thing with **G O D**, when men will not profit by milde corrections, and common punishments, then to lay greater upon them. And when a former trouble doth us no good, we are to feare a final consuming trouble. For so we reade in the Prophecy of Hosea, that at the first God was to Ephraim as a moth, and to Judah as rottenesse: but afterward, when as they profited not by it, he was to Ephraim as a Lion, and to Judah as a Lions whelp. So the Lord saith in another place, that if they will not come in, and yeld obedience at the first call of his word, then he will punish them seven times more: but if they continue in their stubbornesse, then hee threatneth to bring seven times more plagues upon them, according to their sins. If by all these they would not be reformed, but walke stubbornly against him, then hee threatneth, yet seven times more for their sinnes: and the fourth time, yet seven times more. The people hereof we have in the booke of the Judges: where we reade how the people of Israel for their sins were in subjection to

Hos. 1. 12.

Lev. 26. 18.

Ver. 21.

Ver. 24.

Ver. 28.

to the King of Aram Naharaim eight
 yeares : afterward, because they pro-
 fitted nothing by it, but returned to
 their old sinnes; therefore they served
 Eglon King of Moab eighteen yeares.
 After that againe, for their new sinnes
 and provocations, the Lord gave them
 up into the hands of Midian seven
 yeares. After all this, for the renew-
 ing of their sinne, the Lord sold them
 into the hands of the Philistims and
 the Ammonites, which did grievously
 vex and oppresse them for the space
 of eighteen yeares. Last of all wee
 reade, that when neither famine, nor
 pestilence could cause them to returne
 unto him, then he delivered them up
 to the sword of their enemies, and held
 them in bondage and captivity three-
 score and ten yeares. After all this,
 when they were delivered out of cap-
 tivity, and returned home safely to
 their owne Nation, and enjoyed some
 good time of peace and rest, yet at last
 they fell to the renewing of their sinne:
 and therefore the Lord plagued them
 most grievously, by the divided Greke
 Empire, even Magog and Egypt, Se-
 leucia and Lagida, and that by the
 space almost of three hundred yeares.
 And this is it that the Prophet Ho-
 sea did fore-tell, that the children of
 Israel should remaine many dayes with-
 out a King, and without a Prince, with-
 out

Judg. 3. 8.

Judg. 7.

Judg. 4. 1.

Judg. 10. 7.

Psalm. 103. 3.

Ezek. 38.

Hos. 1. 4.

out an Offering, and without an Image, without an Ephod, and without a Tera-
phim.

Phil. You have very largely laid open this last token of vengeance : to wit, that God at the first doth but bear us upon the coat, but if wee continue in sinne, he will whip us on the bare skin : and if men will not yeeld at the first gentle strokes, then hee will strike harder and harder, till hee have broken our stout stomackes, and made our great hearts come downe. Therefore it is good yeelding at the first : for wee shall get nothing by our sturdinesse against him. Wee doe but cause him to double his strokes, and strike us both side-long and over-thwart : for hee cannot endure that wee should grundle against him with stubborne sullenesse. But now to the point. Sith there are so many presages and fore-signes of Gods wrath, I pray you shew what it is that stayeth the execution and very downfall of the same.

Theol. The prayers and teares of the faithfull are the speciall meanes that stay the hand of God from striking of us. For the prayers of the righteous are of great force with him : even able to doe all things. *S. James* saith, that the prayer of a righteous man availeth much, if it be fervent : and bringeth the example of Elias to prove it.

it. For, saith he, Though Elias was a man subject to the like passions that wee be, yet was hee able by his prayers both to open and shut the heavens. Abraham likewise preballed so farre with God by his prayers for Sodome, that if there had been but ten just men found in it, it had been spared. The Almighty God saith by his Prophet, Though Moses and Samuel stood before mee, yet mine affection could not be toward this people. Which doth plainly shew, that Moses and Samuel might have done much with him, had he not been so fully bent against his people for their sins as he was. So likewise hee saith in the Prophecies of Ezekiel, Though these three men, Noah, Daniel, and Job, were amongst them, they should deliver but their owne soules by their righteousness. Which also sheweth, that if there had been any possible entreating of him for the Land, these three men might have done it: but now hee was resolutely determined to the contrary. In respect therefore that the zealous Preachers, and true Professors of the Gospel doe so much prevaile with God by their prayers, they are said to be the defence and strength of Kingdoms and Countries, of Churches and Common-wealths: as it is said of Elias, that hee was the Chariot of Israel, and the Horse-

Gen. 18.

Jer. 18. 1.

Ezek. 14. 14.

2 K. 19. 35.

men

2 Kings 17.

Ezek. 33. 30.

Jer. 9.

men thereof, Elisha also was entred
 ned with a mountaine full of hoises,
 and chariots of fire. And sure it is,
 that Eliah and Elisha are not onely
 the Chariots and Horsesmen of Israel,
 but also by their prayers they doe
 cause God himselfe to be a wall of fire
 round about it: as the Lord saith by
 his Prophet; I sought for a man a-
 mong them, that should make up the
 hedge, and stand in the gap before mee
 for the Land; that I might not destroy
 it: but I found none. Which sheweth,
 that if there had been but some few
 to have stood in the breach, hee would
 have spared the whole Land. This al-
 so appeareth moze plainly in the Pro-
 phets of Jeremy, where the Lord saith
 thus: Run to and fro by the streets of
 Jerusalem; behold and enquire in the
 open places thereof, if yee can find a
 man, or if there be any that executeth
 Judgement, and seeketh the truth: and
 I will spare it. Oh then marke and
 consider, what a man may doe: yea,
 what one man may doe: what an
 Abraham may doe: what a Moses may
 doe: what an Eliah may doe: what a
 Daniel, what a Samuel, what a
 Job, what a Noah may do! Some one
 man (by reason of his high favour
 with the Eternall) is able sometimes
 to doe moze for a Land by his prayers
 and teares, then many prudent men

by

by their counsell, or valiant men by their swords. Yea, it doth evidently appeare (in the sacred Volume of the holy Ghost) that some one poore Preacher, being full of the Spirit and Power of Eliah, doth more in his Study (either for offence, or defence: either for the turning away of wrath, or the procuring of mercy) then a camp royall, even forty thousand strong: yea (as the Spirit speaketh) Though they all have their swords girded to their thighs, and bee of the most valiant men in Israel. And this is clearly proved in one verse of the booke of Psalmes, where the Prophet, having reckoned up the sinnes of the people, addeth, Therefore the Lord minded to destroy them, had not Moses (his chosen) stood in the breach, to turne away his wrath, lest hee should destroy them. See therefore what one man may doe with God. Some one man doth so bind the hands of God, that when he would strike, he hath no power to doe it: as it is said of Lot, I can doe nothing till thou be come out. See how the Lord saith, hee can doe nothing, because hee will doe nothing: See doth wittingly and willingly suffer his hands to be manacled and bound behind him, for some fewes sake, which he doth make more account of then all the world besides;

Can. 1. 7.

Psal. 106. 29.

Gen. 19. 30.

besides ; so precious and deare are they in his sight. Likewise it is written, that the Lord was exceedingly incensed against the Israelites for their Idolatrous Calfe which they made in Horeb: yet he could doe nothing, because Moses would not let him. And therefore he falleth to entreating of Moses, that Moses would let him along, and entreat no more for them. On (saith the Lord to Moses) let mee alone, that my wrath may wax hot against this people, and that I may consume them. Thus we see, that except Lee goe out of the City, and Moses let him alone, he can doe nothing. O the profoundest and altitude of Gods mercy toward mankind ! O the height and depth, length and breadth of his love toward some ! O that the most glorious and不可言喻 God should so greatly respect the sons of men ! For what is man, that he should be mindfull of him ; or the son of man, that he should regard him ? Let us therefore that are the Lords Remembrancers, giue him no rest, nor let him alone, untill we have some security and good assurance from him, that he will turne away from us the wrath which we most justly have deserved ; that he will spare us, and be mercifull unto us. Yea, as the Prophet saith, Let us never leave him,

not give him over, till hee repaire and
 let up Jerusalem the praise of the world:
 lest for default hercof, that be charged
 upon us, which was charged upon
 the head of some of the Prophets in
 Israel, that they were like the foxes
 in the waste places, that they had not
 risen up in the gaps, neither made up
 the hedge for the house of Israel. For
 now adaics (alas) wee have many
 hedge-breakers, few hedge-makers;
 many openers of gaps, few stoppers;
 many makers of breaches, so let in
 the floods of Gods wrath upon us,
 but very few, that by true repentance
 go about to make up the breach, and
 to let downe the sluices, that the gush-
 ing streames of Gods vengeance may
 be stopt and stayed.

Ex. 13. 4. 5

Phil. I doe now plainly see, that there
 be some in high favour with God, and, as
 wee say, greatly in his books: for his
 love is so great unto them, that for their
 sake he spareth thousands.

Theol. It is written in the Pro-
 verbs of Solomon, that the righteous
 in a land are the establishment of the
 Kings throne; and the wicked the
 overthrowing of the same. The
 words are these: Take away the dross
 from the silver, and there will proceed
 a vessel for the finer. Take away the
 wicked from the King, and his Throne
 shall be established in righteousness.

Pro. 25. 4.

Like

Pro. 17. 8.

Job 22. 30.

2 Chron. 11.
14. 15. 17.

Libertie in another place the writer
 affirmeth that the righteous are
 the strength and bulwarks of Cities,
 Townes, and Corporations: but the
 wicked are the weakening and under-
 mining of all. Scornfull men (saith he)
 set a City on fire, but the wise turne a-
 way wrath. To this purpose most ex-
 cellent is that saying of Eliphaz in
 Job, The innocent shall deliver the I-
 land, and it shall be preserved by the
 purenesse of their hands. Wee read in
 the booke of the Chronicles, that
 when the Levites and the Priests
 were cast out by Jeroboam, they came
 to Jerusalem, and all such as set their
 hearts to seek the Lord God of Is-
 rael came with them. And then after-
 ward it is said, they strengthened the
 Kingdome of Juda, and made Rehobo-
 am the sonne of Solomon mighty. By
 all these testimonies it is evident, that
 Priests, Kingdomes, Cities, Towns,
 and Villages, are fortified by the
 righteous therein: and for their sakes
 also great plagues are kept back.
 which thing one of the heathen did
 well see into; as appeareth by his
 words, which are these; When God
 meaneth well to a City, and will doe
 it good, then hee raiseth up good men:
 but when hee meaneth to punish a City
 or a Country, and do ill unto it, then
 he taketh away the good men from it.

Phil.

Phil. It is very manifest, by all that you have alledged, that the wicked fare the better, every day in the yeare, for the righteous that dwell amongst them.

Theol. All experience doth teach it, and the Scriptures do plentifully avouch it. For did not cherish Laban fare the better for Jacob his kinsman? Doth hee not acknowledge that the Lord had blessed him for his sake? Did not Potiphar fare the better for godly Joseph? Doth not the Scripture say, that the Lord blessed the Egyptians house for Joseph his sake? and that the Lord made all that hee did to prosper in his hand? Did not Obed-Edom fare the better for the Ark? Did not the seventy and six sonnes that were in the ship with Paul speed all the better for his sake? Did not the Angell of God tell him in the night, that God had given unto him all that sailed with him? for otherwise a thousand to one they had bene all drowned. Therefore the children of God may very fitly bee compared to a great piece of cooke, which though it be cast into the sea having many nails fastned in it, yet it beareth them all up from sinking, which otherwise would sink of themselves. What shall we say then, or what shall wee conclude, but that the ungodly

Gen. 30. 1.

Gen. 39. 1.

2 Sam. 6. 1.

Act. 27. 34. 1

ungodly are more beholden to the righteous than they are aware of.

Phil. I do thinke if it were not for Gods children, it would goe hard with the wicked. For if they were sorted and shoaled out from amongst them, and placed by themselves, what could they looke for but wrath upon wrath, and plague upon plague, till the Lord had made a small consumption, and swept them like dung from the face of the earth.

Theol. Sure it is, all creatures would frowne upon them. The Sun would unwillingly shine upon them, or the Moone give them any light. The Starres would not be seene of them, and the Planets would hide themselves. The beasts would devour them. The fowles would pick out their eyes. The fishes would make warre against them, and all creatures in heaven and earth would rise up in armes against them. Yea, the Lord himselfe from heaven would raine downe fire and brimstone upon them.

Phil. Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in every thing oppose themselves against them and that in most virulent and spitefull manner. They raile and slander, scorne and scorne, mock and mow at them, as though

though they were not worthy to live upon the earth. They esteeme every pelting rascall, and preferre every vile varlet before them. And though they have their lives and liberty, their breath and safety, and all that they have else by them, yet for all that they could be content to eat their heart with garlick: so great, so fiery, so burning and hissing hot is their fury and malice against them.

Theol. They may very fitly be compared to a ~~moth~~ that fretteth in places the same cloth wherein she is bred: or to a certaine ~~moone~~ or canker, that corrodeth and eateth the heart of the tree that nourisheth her: or unto a man that standeth upon a bough in the top of a tree where there is no more, and yet with an axe choppeth it off, and therewithall felleth downe with it, and breaketh his neck. Even so the wiles of this world doe what they can to chop asunder the bough that upholds them, but they may know easily what will follow.

Phil. I see plainly they be much their owne foes, and stand in their owne light, and indeed know not what they doe. For the benefit which they receive by such is exceeding great; and therefore by their maligning of them, they doe but hold the stirrup to their owne destruction.

L

Theol.

Theol. How to apply these things to our (selves, and to returne to the first question of this argument: may we not marvell that our Nation is so long spared, considering that the sins thereof are so horrible and outrageous as they be?

Phil. We may justly marvell at the wonderfull patience of God: and wee may well thinke that there be some in the land which stand in the breach, being in no small favour with his Highnesse, sith they doe much prevaile.

Theol. The mercifull preservation of our most gracious King, who is the head of our nation, the long continuance of our peace, and of the Gospell, the keeping back of the sword out of the land, which our sins pull upon us, the frustrating of many plots and subtil devices which have bene often invented against our State, yea, and the life of his Majesties most royall person, make me to thinke that there be some strong pleaders with God for the publike good of us all.

Phil. You may well thinke so indeed: for by our sins wee have forfeited (and daily doe forfeit into Gods hands both our King, our Country, our Peace, our Gospell, our lives, our goods, our lands, our livings, our wives, our children, and all that we have: but only the righteous

ccous (which are so neere about the King, and in so high favour) doe step in, and earnestly intreat for us, that the forfeitures may be released, and that we may have lease (in parley) of them all againe, or at least a grant of further time. But, I pray you Sir, are not wee to attribute something concerning our good estate to the policie of the Land, the Lawes established, and the wisdoms and counsell of our prudent Governours?

Theol. Yes assuredly, very much, as the ordinary and outward meanes which God useth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, and all that were with him in the ship, yet he said, Except the Mariners abide in the ship, wee cannot be safe. Shewing thereby, that unto faith and prayers the best and wisest meanes must be joyned. We are therefore upon our knees every day to give thanks unto God for such good meanes of our safety as hee hath given us.

Act 18-31.

Phil. Well then, as the prayers of the righteous have been hitherto great meanes both for the hindering and turning away of wrath, and the continuance of favour; so shew, I pray you, what is the best course to be taken, and what in sound wisdoms is to be done,

both to prevent future dangers, and to continue Gods favours and mercies still upon us.

Theol. The best and surest course that I can consider or conceive of, is, to repent heartily for sins past, and to reforme our lives in time to come, to seek the Lord while he may be found, and to call upon him while he is near, to forsake our stone weapons, and our owne imaginations, and to turn unto him with all our hearts, with weeping, with fasting, and with mourning, as the Prophet Joel, chap. 2. adviseth. For our God is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill. All the Prophets doe counsel us to follow this course, and doe plainly teach, that if we all (from the highest to the lowest) doe meet the Lord with unfeigned repentance, and offer him the sacrifice of a contrite spirit, undoubtedly hee will be pitied towards us, and be mercifull to our transgressions. This is most plainly set downe in the seventh Chapter of Jeremy, where the Lord saith thus to his people, If you amend and redresse your wayes, and your workes: If you execute judgement betwixt a man and his neighbour, and oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither

neither walke after other gods, to your destruction; then will I let you dwell in this place, even in the Land which I gave unto your fathers for ever and ever. **So likewise he saith by the same Prophet, Execute yee judgement and righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the fatherlesse, the widow, or the strangers: doe no violence, nor shed innocent blood in this place. For if you doe this thing, then shall the King, sitting upon the Throne of David, enter in by the gates of this house, and ride upon chariots, and upon horses, both hee and his servants, and his people. And againe, O ye disobedient children, returne, and I will heale your rebellion. The Lord also saith by his Prophet Esay, If yee consent and obey, yee shall eat the good things of the Land: but if yee refuse, and be rebellious, yee shall be devoured with the sword. For the mouth of the Lord hath spoken it. The Prophet Hosea saith, Come, let us returne to the Lord: for he hath smitten, and he will heale us; he hath wounded us, and hee will bind us up. And againe, O Israel, returne unto the Lord (for thou hast fallen by thine iniquity); and I will heale thy rebellion, and will love thee freely: for mine anger is turned away from thee. And will hee aske the dew unto**

Jer. 22. 5.

Jer. 3. 22.

Isay 1. 19.

Hos. 6. 1.

Hos. 14. 1.

L 3

Israel:

Israel : hee shall grow as the Lilly , and fasten his rooꝝ as the trees of Lebanon. His branches shall spread, and his beauty shall be as the Olive tree , and his smell as Lebanon.

Micah 6. 3.

Amos 5. 3. 8.

Jer. 18. 2.

The Prophet Micah telleth us what is good for us, and what is our best course, and what the Lord requireth at our hands ; namely, these foure things, To doe justly , to love mercy, to humble our selves, and to walke with our God. The Prophet Amos giueth the same counsell, saying, Seeke the Lord, and ye shall live. Seeke good, and not euill. Hate the euill, and love the good , and establish judgement in the gate. It may be that the Lord of Hosts will be mercifull unto the remnant of Joseph. And the Lord himselfe saith, If this Nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague I thought to bring upon them. Thus we doe plainly see what advice and counsell the Prophets and holy men of God doe giue unto us. The summe of all in this , that if wee doe truly repent, and turne unto him with all our hearts (studying to obey him, and walke in his wayes) then he will grant us any fauour that wee will require at his hands. For even as a wooll-pack, of other soft matter, beateth backe , and dampeth the force

of

of all that; so penitent, melting, and soft hearts doe beat backe the shot of Gods wrath, and turne away his vengeance from us. Moreover, wee may observe, in all experience, that when Potentates are offended, or any great man hath conceived a displeasure against some poore man, then he must runne and rive, send presents, use his friends, break his sleep, and never be quiet untill hee have pacified him: Even so must wee deale with our God, seeing hee hath taken a displeasure against us. O therefore that wee would speedily use all possible meanes to pacifie his wrath! Oh that wee would with our heart and voice, every one of us (from the highest to the lowest) humble our selves before our God, forgive our former evil doings, be grieved for that wee have done, and purpose never to doe the like againe! Oh that it might goe to the hearts of us, that wee have so often and so grievously offended so loving a God, and so mercifull a Father! Oh that wee would awake ours at last, and rouse up our drownde hearts, and revivifie our sleepe consciences, crying out against our sinnes, that our sinnes might never cry out against us! Oh that wee would judge our selves, accuse our selves, rebuke our selves, and condemne our selves! so should wee

never be adjudged, accused, indicted, or condemned of the Lord. Oh that all hearts might sob, all soules might sigh, all loines might be smitten with sorrow, all faces gather blacknesse, and every man smite himselfe on the thigh, saying, what have I done? Oh that both Magistracy, Ministry, and Commonalty, would purpose and vow, and even take a bond of themselves, that from henceforth, and from this day forward, they would set their hearts to seek the Lord, and wholly give up themselves to his obedience! Oh that all men, women, and children would feare God, and keep his Commandments; would eschew evil, and doe good; would study to please God in all things, and to be fruitfull in all good works, making conscience to performe the duties of their generall callings, and duties of their speciall callings; duties of the first Table, and duties of the second Table: that so God might be sincerely worshipped, his Name truly, reverenced, his Sabbath religiously observed: and that every man should deale kindly, mercifully, justly, and uprightly with his neighbour, that there might be no complaining, no crying in our streets! Oh, I say againe and againe, that if all of us, of what estate, degree, or condition soever, would walke in the paths of
our

our God, then doubtless, we should live and see good days, all future dangers should be prevented, our peace prolonged, our State established, our King preserved, and the Gospel continued. Then should we still enjoy our lives, our goods, our lands, our livings, our wives, our children, our houses and furniture, our orchards and gardens: yea, as the Prophet saith, we shall eat the good things of the Land, spend our days in much comfort, peace, and tranquillity, and bestow great blessings unto our children and posterity, from age to age, from generation to generation.

Phil. You have fully answered my question, and well satisfied mee therein out of the Scriptures: yet, I pray you, give mee leave to add one thing to that which you have at large set downe. The Lord saith by the Prophet Amos, that for their finnes and rebellions hee had given them cleanness of teeth, that is, dearth and scantitie: and yet they did not ~~repent~~ ^{returne} unto him. Also hee withheld the raine from them, and punished them with drought, and yet they did not turne unto him. Moreover, hee smote their Corne, their great Gardens, their Orchards, Vineyards, Fig-trees and Olive-trees, with blasting and mildew, and the Palmer-worme did devour them: and yet they did

Amos 4.6, 7

not returne unto him. Last of all hee smote them with pestilence, and with the sword, and overthrow them, as hee overthrow Sodome and Gomorrah, and they were as a fire-brand pluckt out of the burning: yet for all this they did not turne unto him. Yee have not turned unto mee, saith the Lord. But now to come to the point. Out of this I gather, that if wee multiply our transgressions, God will multiply his plagues upon us: but on the contrary, if wee would unfainedly turne unto the Lord our God with all our hearts, all plagues should bee stayed, all dangers prevented, and no evill should fall upon us. For because they would not turne, therefore he smote them. If therefore they had turned, hee would not have smote them. But now, I pray you, briefly conclude this point, and declare in few words what it is that doth most materially concerne our peace and publike good.

Theol. These few then briefly I take to be the things which belong to our peace.

Ten things
concerning
our peace.

Let Solomon execute Joab and Shimei.

Let Achab and Eliah slay the Priests and Prophets of Baal.

Let Aarop and Eleazer minister before the Lord faithfully.

Let Jonas be cast out of the ship.

Let

Let Moſes hand ſtill in the gap, and not
let downe his hand.

Let Joſuah ſucceed him.

Let Cornelius feare God ſolely all his
houſhold.

Let Tabitha be full of good woordes and
almesdeeds.

Let Deborah judge long in Iſrael,
proſper, and be victorious.

Let us pray that the light of Iſrael
may not be quenched.

And this I take to be the ſumme of
all that belongs to our peace.

Phil. The ſumme of all our confe-
rence hitherto, as I remember, may be
reduced unto theſe few heads: Firſt,
mans naturall corruption hath beene
laid open. Secondly, the horrible
fruits thereof. Thirdly, their evil ef-
fects and workings both againſt our
ſoules and bodies, goods, name, and the
whole Land. Laſtly, the remedies of
all. Now therefore I would grow to
ſome concluſion of that which you
toucht by the way, and made ſome
mention of; namely, the ſignes of
ſalvation and damnation: and declare
unto us plainly whether the ſtate of a
mans ſoule before God may not by cer-
taine ſignes and tokens be certainly diſ-
cerned in this life.

Theol. Beſides thoſe which beſore
have beene mentioned, there may adde
theſe nine following.

Reverence

Nine signes
of a sound
soule.

Reuerence of Gods Name.
Keeping of his Sabbath.
Truth.
Hospitality.
Industry.
Compassion.
Humility.
Chastity.
Contentation.

Phil. These indeed, I grant, are very good signes, but yet all of them are not certaine: for some of them may be in the reprobates.

Theol. What say you then to Saint Peters signes, set downe in the first chapter of his second Epistle? Which are these right:

Saint Peters
eight signes
of salvation
2 Pet. 1. 8.

Faith.
Vertue.
Knowledge.
Temperance.
Patience.
Godlinesse.
Brotherly kindnesse.
Love.

Saint Peter saith, If these be in us and abound, they will make us neither idle nor unfruitfull in the knowledge of our Lord Jesus. which is as much as if hee had said, They will make us sound and sincere Professors of the Gospel.

Phil.

Phil. All these, I grant, are exceeding good signes and evidences of a mans salvation: but yet some of them may deceive, and a hole may be picked in some of these Evidences, I would therefore heare of some such demonstrative and infallible Evidences as no Lawyer can finde fault with. For I hold that good Divines can as perfectly judge of the assurances and evidences of mans salvation, as the best Lawyer can judge of the assurances and evidences, whereby men hold their lands and livings.

Theol. You have spoken truly in that. And would to God all the ~~heaven~~ people would bring forth the Evidences of their salvation, that we might discern of them.

Phil. Set down then which be the most certaine and infallible Evidences of a mans salvation: against which no exception can be taken.

Theol. I judge these to be most sound and infallible.

Assured faith in the promises.

Sincerity of heart.

The Spirit of adoption.

Sound Regeneration and Sanctification.

Inward peace.

Groundedness in the truth.

Continuance to the end.

Phil. Now you come neere the quick indeed. For in my judgement, none of these

Seven infallible signes of salvation
Act. 18. 31.
Pro. 1. 30.
Job. 1. 48.
Rom. 8. 14.
Job. 4. 2.
1 The. 4. 5.
Rom. 5. 1.
Col. 1. 13.
Mat. 24. 13.

these can be found truly in any reprobate. Therefore I thinke no Divine can take exception against any of these.

Theol. No, I assure you: no more then a Lawyer can finde fault with the Tenure of mens lands and tenements, when as both the title is good, and strong by law; and the evidences thereof are sealed, subscribed, delivered, conveyed, and sufficient witness upon the same, and all other signes and ceremonies (in the delivering, and taking possession thereof) according to strict law observed. For if a man have these forenamed evidences of his salvation, sure it is, his title and interest to heaven is good, by the Law of Moses and the Prophets, I mean the word of God. God himselfe subscribeth to them: Jesus Christ delivereth them as his owne deed; the holy Ghost sealeth unto them: yea, the three great witnesses, which beare record in the earth (that is, water, blood, and the spirit) do all witness the same.

Phil. Now you have very fully satisfied mee touching this point. And one thing more I doe gather out of all your speech, to wit, that you doe thinke a man may be assured of his salvation even in this life.

Theol. I doe thinke so indeed. For he that knoweth not in this life that he

he shall be saved, shall never be saved after this life. For St John saith, Now we are made the sons of God.

1 John 12.

Phil. But because many doubt of this, and the Papists do altogether deny it, therefore, I pray you, confirm it unto us out of the Scriptures.

Theol. The Apostle saith; Wee know, that if our earthly house of this Tabernacle be destroyed, wee have a building given us of God; that is, an house not made with hands, but eternall in the heavens. Marke, that hee saith, both hee, and the rest of Gods people, did certainly know that Heaven was provided for them. For the spirit of adoption beareth witness with our spirits, that we are the children of God. And againe, the same Apostle saith, from henceforth is laid up for mee the crown of righteousness: which the Lord, the righteous judge, shall give me at that day; and not to me onely, but to all them that love his appearing. Here wee see, that he knew there was a crowne prepared for him, and for the Elect. And the same Spirit which did assure it unto Paul, doth assure it also to all the children of God. For they have all the same Spirit, though not in the same measure. Saint John saith also, Herein wee are sure wee know him, if we keep his commandements. In which words

2 Cor. 5. 1.

Rom. 8. 17.
18.

1 Tim. 4. 8.

1 John 2. 3.

St. John

But Iohn telleth us that muche shall
wee be unfainedly euen come to obey
God, there is in us the true knowledge
and feare of God; and consequently
wee are sure we shall be saved. Saint

1 Pet. 1. 10.

Peter saith, Give all diligence to make
your calling and election sure. Where-
fore should the Apostle exhorte us to
make our election sure, if none could
be sure of it? In the second of the
Ephesians, the Apostle saith flatly, that
in Christ Jesus wee doe already sit to-
gether in heavenly places. This mean-
ing is not, that wee are there alrea-
dy in possession; but wee are assured
of it, as if wee were there already.
The reasons hereof are these: Christ
our head is in possession: Therefore he
will draw all his members unto him,
as he himselfe saith.

Iohn 12. 32.
Iohn 14. 13.

Secondly, wee are as sure of the
thing which wee hope for, as of that
which wee have: but wee are sure of
that which wee have, which is the
first of grace: therefore wee are sure
of what wee looke for, which is the
crown of glory. Many other places
of the holy Scriptures might be al-
ledged to this purpose: but, I sup-
pose, these may suffice.

Phil. As you have shewed this by the
Scriptures: so also shew it more plainly
by evident reason out of the same.

Theol. How can a man in truth call
God.

God his Father (when hee saith, Our Father which art in heaven) and yet doubt whether hee is his Father, or no? For if **G O D** indeed be our Father, and we his children, how can we perish? how can we be damned? Will a Father condemne his owne children? Shall the children of **G O D** be condemned? No, no: There is no condemnation to them that are in Christ Jesus. Again, Who can lay any thing to the charge of Gods elect? it is God that justifieth, who can condemne? It is therefore most certaine and sure, that all such as doe in truth call **God** their Father, and have **God** for their Father, shall be saved. Again, how can a man say, in truth and feeling, that he beleeveth the forgiveness of sinnes, and yet doubt whether he shall be saved? For if he be fully perswaded that his sinnes be forgiven, what letteth why he should not be saved? Moreover, as certainly as we know we are called, justified and sanctified; so certainly we know we shall be glorified. But we know the one certainly, and therefore the other.

Asun. I will never beleeve, that any man can certainly know, in this world, whether hee shall be saved or damned; but all men must hope well, and be of a good beleefe.

Theol. **Ans.** We must goe further then

Rom. 8. 1.

Rom. 8. 33. 4

then hope-swell : We may not venture our salvation upon uncertaine hopes. As if a man should hope it should be a faire day to morrow ; but hee cannot certainly tell. No, no : we must in this case , being of such infinite importance as it is, grow to some certainty and full resolution. Wee see worldly men will be loth to hold their lands and leases uncertainely , having nothing to shew for them. They will not stand to the custome of their land-lords , nor rest upon their good wills. They will not stay upon uncertaine hopes. No, they are wiser then so. For the children of this world are wiser in their generation then the children of light. They will be sure to have something to shew. They will have it under scale. They will not stay upon the words and promises of the most honest men , and best land-lords. They cannot be quiet till they have it in white and black , with sound counsel upon their Title , and every way made as sure unto them , as any law of the land can make it.

Are then the children of this world so wise in these inferiour things , and shall not wee be as wise in matters of ten thousand times more importance ? Are they so wise for earth , and shall not wee be as wise for heauen ? Are they

they so wise for their bodies, and shall not wee be as wise for our soules? Shall we hold the state of our immortall inheritance by hope=well, and have no writings, or evidences, no seale, no witnesses, nor any thing to shew for it? **Wlas!** this is a weake Tenure, a broken Title, a simple hold indeed.

Askn. Yet for all that a man cannot be certaine.

Thecl. Yes: **Saint John** telleth us we may be certaine. For he saith, Herby we know we dwell in him, and he in us, because he hath given us of his Spirit. He saith not, we hope, but we know certainly. For he that hath the Spirit of God, knoweth certainly he hath it; and he that hath faith, knoweth that he hath faith; and he that shall be saved, knoweth he shall be saved. For God doth not worke so darkly in mens hearts by his Spirit, but that they may easily know whether it be of him or no, if they would make a due tryall. **Againe,** the same Apostle saith, He that beleeueth in the Son of God, hath the witnesse in himselfe: That is, he hath certaine testimonies in his owne conscience, that he shall be saved. For we must fetch the warrant of our salvation from within our selves; even from the worke of **G O D** within us. For looke how much

1 Joh. 4. 13.

1 Joh. 5. 10.

much a man seeleth in himselfe the increase of knowledge, obedience, and godline. Te, so much the more sure he is that he shall be saved. Mans owne conscience is of great force this way, and will not lye, or deceiue. For so saith the wise man, As water sheweth face to face; so doth the heart, man vnto man: That is, the mind and conscience of every man telleth him justly, (though not perfectly) what he is. For the conscience will not lye; but accuse or excuse a man, being in stead of a thousand witnesses.

The Apostle saith, No man knowes the things of man, but the spirit of man that is in him. And againe the Scripture saith, Mans soule is as it were the candle of the Lord, whereby he searcheth all the bowels of the belly. So then, it is a cleere case, that a man must haue recourse to the worke of Gods grace within him, even in his owne soule: and thereby he shall be certainly resolved one way or other. For even as Rebecca knew certainly, by the stirring and stirring of the twins in her wombe, that she was conceived and quick of child. So Gods children know certainly, by the motions and stirring of the holy Ghost within them, that they haue conceived Christ, and shall undoubtedly be saved.

Phil.

That I pray you let us come to the ground-worke of this certainty of salvation, and speak somewhat of that.

Theol. The ground-worke of our salvation is laid in Gods eternall election; and, in respect thereof, it standeth fast and unmoreable; as it is written, The foundation of God standeth fast. And againe, Hee is faithfull that hath promised: Though wee cannot beleieve, yet hee abides faithfull.

1 Tim. 3. 16.

1 Thim. 5. 24.

1 Tim. 3. 13.

So then, as we know it certainly in our selves, by the consequence of election: so it standeth most firme in respect of God, and his eternall and immutable decree. And a thousand infinities (nay, all the sinners of the world, nor all the devils in hell) cannot overthrow Gods election.

For our Lord Jesus I say, All that the Father hath given mee, shall come unto mee. And againe, This is the Fathers will that hath sent mee, that of all which hee hath given me, I should lose nothing; but should raise it up againe at the last day.

John 6. 34.

John 6. 39.

And in another place our Saviour Christ saith, My sheep heare my voice, and I know them, and they follow mee, and I give unto them eternall life: and they shall never perish, neither shall any plucke them out of my hand. My Father, which gave them mee, is greater then all: and none is able to take them out of my Fathers hand.

John 10. 7.

hand. We ought therefore to be as sure of our salvation, as of any other thing which God hath promised, as which we are bound to believe. For to doubt thereof, in respect of Gods truth, is blasphemous against the immutability of his truth.

Phil. But are there not some doubts, at some times, even in the very elect, and in those which are growne to the greatest perswasion?

Theol. Yes verily. For he that never doubted, never believed. For whosoever believeth in truth, feeleth sometimes doubtings and hesitations. Even as the sound body feeleth many grudgings of diseases, which if hee had not health hee could not feele; so the sound soule feeleth some doubtings, which if it were not sound it could not so easily feele. For we feele not corruption by corruption, but we feele corruption by grace. And the more grace we have, the more quicke we are in the feeling of corruption. Some men of tender skins and quick feeling will easily feele the lightest feather, in softest maner, laid upon the ball of their heads; which others, of more slow feeling and hard flesh cannot so easily discern. So then it is certaine, that although the children of God feele some doubtings at some times, yet the same doe no whit im-

reach

preach the certainty of their salvation; but rather argue a perfect soundness and health of their soules. For when such little grudgings are felt in the soule, the children of God oppose against them the certainty of Gods truth and promises, and so do easily overcome them. For the Lords people need no more to feare them then he that rides through the streets upon a lusty Gelding, with his sword by his side, needs to feare the barking and howling of a few little curs and whopets.

Phil. Shew yet more plainly how or in what respect the child of God may both have doubtings, and yet be fully assured.

Theol. Even as a man set on the top of the highest steeple in the world, and so fast bound unto it that hee cannot fall though hee would, yet when he looketh downward he feareth, because mans nature is not acquainted nor accustomed to mount so high in the aire, and to behold the earth so far beneath: but when hee looketh upward, and perceiveth himselfe fast bound, and out of all danger, then he casteth away all care: Even so, when we looke downward to our selves, we have doubts and feares; but when we look upward to Christ, and the truth of his promises, we see our selves

selves cock-sure, and cease to doubt any more.

Phil. Declaire unto us what is the originall of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which is in the very mind of the elect, between faith and infidelity. For these two doe mightily fight together in the most regenerate, and strive to over-master and overshadow one another. By reason whereof sometimes it cometh to passe, through the prevailing of unbelief, that the most excellent servants of God may fall into fits and pangs of despair, as Job and David in their temptations did. And even in these dayes also some of Gods children at some times are shrewdly humbled this way, and brought very low, even unto deaths doore: but yet the Lord in great mercy doth recover them both from totall and small despair. Once they are humbled and tried by these sharp fits for a time, and that for their great good. For as we use to say, that an ague in a young man is a signe of health; so these burning fits of temptations in the elect, for the most part, are signes of Gods grace and labour. For if they were not of
God,

God, the Devil would never be so busy with them.

Phil. Is it not mere presumption, and an over-much trusting to our selves, to be perswaded of our salvation?

Theol. Nothing lesse. For the ground of this persuasion is not laid in our selves, or any thing within us, or without us; but onely in the righteousness of Christ, and the mercifull promises of God. For is it any presumption for us to believe that which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption, but a thing which wee all stand bound unto, as we will answer it at the dreadfull day of judgement. As for our selves, wee doe freely confesse, that in Gods sight we are but lumps of Sinne, and masses of misery, and cannot of our selves move hand or foot to the furtherance of our salvation. But being justified by faith, we are at peace with God, and fully perswaded of his love and favour towards us in Christ.

Phil. Cannot the reprobates and ungodly be assured of their salvation?

Theol. No. For the Prophet saith, There is no peace to the wicked. Then I reason thus: They which have not the inward peace cannot be assured.

2 Tim 17-22

END:

red: But the wicked have not the inward peace; Therefore they cannot be assured. Steadfast faith in the promises doth assure: But the wicked have not steadfast faith in the promises: Therefore they cannot be assured. The Spirit of adoption doth assure: But the wicked have not the Spirit of adoption; Therefore they cannot be assured.

To conclude: When a man feeleth in himselfe an evill conscience, blindness, profanenesse, and disobedience, he shall, in despite of his heart, sing this dolefull song, I know not whether I shall be saved or damned.

Phil. Is not the doctrine of the assurance of salvation a most comfortable doctrine?

Theol. *Nes doubtesse.* For except a man be perswaded of the favour of God, and the forgiveness of sins, and consequently of his salvation, what comfort can hee have in any thing? Besides this, the perswasion of Gods love towards us is the root of all our love and cheerfull obedience: towards him: For therefore wee love him and obey him, because we know hee hath loved us first, and written our names in the Booke of life. But on the contrary, that generall doctrine of the Baptists, which would have men alwayes doubt and feare in a servile

feyt,

lost, is most helthful and unexpressable. For so long as a man holds that, what encouragement can he have to serve God? What love to his neighbor? What hope in the promise? What comfort in trouble? What patience in adversity?

Ans/. Touching this point I am flat of your mind. For I thinke verily a man ought to be perswaded of his salvation: and for mine owne part I make no question of it. I hope to be saved as well as the best of them all. I am out of feare for that. For I have such a stedfast faith in God, that if there should be but two in the world saved, I hope I should be one of them.

Theol. You are very confident indeed. You are perswaded before you know. I would your ground were as good as your vaine confidence. But who is so bold as blind Bayard? your hope is but fancy, and as a sick mans dream. You hope you cannot tell what. You have no ground for what you say. For what hope can you have to be saved, when you walke in no path of salvation? What hope can a man have to come to London speedily, that travelleth nothing that way, but quite contrary? What hope can a man have to reap a good crop of corne, that useth no meanes, neither ploweth, soweth, nor

harroweth? What hope can a man have to be cut and well healed of his body, that allows of never strictly-
 my meat? What hope can a man have to escape drowning, which leaveth in to the Sea? When is what hope can you have to be saved, when you know nothing that way, when you use no means, when you do all things that are contrary to the same? For (alas) there is nothing in you of those things which the Scriptures doe affirm must be in all those that shall be saved. There be none of the supernatural signs and tokens in you. You are ignorant, profane, and careless. God is not worshipped under your roof. There is no true share of God in your life, nor in your household. You seldom hear the blessed preached. You content your life with an ignorant speaker. You have no prayer in your family, no reading, no singing of psalms, no instructions, exhortations, admonitions, or any other Christian exercises. You make no conscience of the observance of the Sabbath. You are not the sons of God with any reverence. You speak out foolishness into horrible oaths and cursings. You make an ordinary matter of swearing by your faith and your troth. Your wife is irreligious, your children dissolute and ungovern-

ous, your servants profane and careless. You are an example in your owne house of all Schollins and conscience-lesse behaviour. You are a great gamester, a riotour, a spend-thrift, a dyin-ker, a common ale-house-bunter, a whores-bunter; and, to conclude, given to all vice and naughtinesse. Now then, I pray you, telling me, as rather let your conscience tell me, what hope can you have to be saved, so long as you will and continue in this course. Doth not **St. John** say, If wee say we have fellowship with him, and walke in darknesse, we are liars? Doth not the same **Apollis** teach, that such as say they know God, and keepe not his commandments, are liars?

Againe, doth hee not say, Hee that committeth sin, is of the Divell? And, Whosoever doth not righteousness, is not of God? Doth not our **Lord Jesus** flatter the **Jewes** (which imagined that **Abraham** was their father) that they were of their father the **Divell**, because they did his works? Doth not the **Apollis Paul** say, His servants wee are to whom we obey, whether it be of sinne unto death, or of obedience unto righteousness? Doth not the **Scriptures** say, Hee that doth righteousness is righteous? Doth not our **Lord Jesus** say, that, Not every one that saith, **Lord, Lord**, shall enter

1 John 1. 6.

1 John 2. 4.

1 John 3. 12.

Rom. 6. 16.

John 3. 7.

M ;

into

Mat. 7. 31.

into the Kingdome of Heaven, but hee that doth the will of my Father which is in Heaven. Therefore I conclude, that forasmuch as your whole course is carnall, carelesse, and dissolute, you can have no warrantable hope to be saved.

Phil. I doe verily think that this mans case (which now you have laid open) is the case of thousands.

Theol. Yea doubtlesse, of thousand thousands, the more is the pity.

Asm. Soft and faire, Sir, you are very round in deed. Soft fire maketh sweet male. I hope you know wee must be saved by mercy, and not by merit. If I could doe all my selfe, wherefore serue Christ? I hope that which I cannot doe he will doe for mee. And I hope to be saved by Jesus Christ as well as the best of you all.

Theol. Oh, now I see which way the game goeth. You would faine make Christ a cloak for your sinnes. You will say that grace may abound. You will say frankly, and set all upon Christs love. Truly there be many thousands of your mind, which hearing of Gods abundant mercy in Christ, are thereby made more bold to sin. But they shall know this way, to their cost, what it is to abuse the mercy of God. The Word saith, The mercy and loving-kindnesse of God

Rom. 7. 4.

should

should lead us to repentance. But we see it leads many to further hardnesse of heart. The Prophet saith, With him is mercy, that hee may be feared. But many thereby are made more secure and carelesse. But to come nearer to the marke: You say, you hope to be saved by Iesus Christ. I answer, If those things be found in you which the Scripture avoucheth to be in all that shall be saved by him, then you may have good confidence, and assured hope, otherwise not. Now the Scriptures do thus determine it, and set it down, that if a man be in Christ, and look to be saved by him, he must be endued with these qualities following:

First, he must be a new creature.

Secondly, hee must live, not after the lusts of men, but after the will of God, 1 Pet. 4. 2.

Thirdly, hee must be zealous of good workes, Tit. 2. 14.

Fourthly, hee must die to sin, and live to righteousness, Rom. 6. 14.

Fifthly, he must be holy and unblameable, Col. 1. 23.

Sixthly, hee must so walke as Christ hath walked, 1 John 2. 6.

Seventhly, he must crucifie the flesh, with the affections & lusts, Gal. 5. 24.

Eighthly, he must walke, not after the flesh, but after the spirit, Rom. 8. 1.

Phil. 2. 4.

1 Cor. 5. 27.
Nine things
required of
all that shall
be saved by
Christ.

Last of all, he must serue God in righteousness and true holynesse all the dayes of his life, Luk. 1. 75.

Now then what things are required of all that shall be saved by Christ. Now therefore if these things be in you in some measure of truth, then your hope is currant, sound, and good; otherwise it is nothing worth. For in vaine doe men say, they hope to be saved by Christ, when as they walke dissolutely. The reason hereof is, because the members must be sutable to the head; but Christ our head is holy, therefore wee his members must be holy also: as it is written, Be ye holy, for I am holy. Otherwise, if wee will joyne profane and ungodly members to our holy head Christ, then we make Christ a monster. As if a man should joyne unto the head of a Lion, the necke of a Beare, the body of a Wolfe, and the legs of a Fox, were it not a monstrous thing? Would it not make a monstrous creature? Even such a thing they goe about, which would haue swearers, drunkards, whoremongers, and such like, to be the members of Christ, and to haue life and salvation by him. But as you doe so much presume on Christ, I pray you let me aske you a question.

Antil. What is that?

Theol.

Theol. How do you know that Christ died for you particularly, and by name?

Antil. Christ dyed for all men, and therefore for me.

Theol. But all men shall not be saved by Christ. How therefore do you know that you are one of them that have special interest in Christ, and shall be saved by his death?

Antil. This I know, we are all sinners, and cannot be saved by any other than by Christ.

Theol. Answer directly to my question. How do you know in your self, and for your self, that you are one of the elect, and one of those for whom Christ died?

Antil. I know it by my good faith in God, because I put my whole trust in him, and in none other.

Theol. But how know you that you have faith? or how shall a man know his faith?

Antil. I know it by this, that I have alwayes had as good a meaning, and as good a faith to God-ward, as any man of my calling, and that is not book-learned. I have alwayes feared God with all my heart, and served him with my prayers.

Theol. Trish, now you go about the bush, and hover in the aire: answer me to the point. How do you know

know certainly, and that
Christ dyed for you particularly, and
by name?

Antil. You would make a man mad.
You put mee out of my faith: you drive
mee from Christ. But if you goe about
to drive me from Christ, I will never be-
leeve you. For I know we must be saved
onely by him.

Iacol. I goe not about to drive you
from Christ, but to drive you to
Christ. For how can I drive you
from Christ, seeing you never came
neere him? How can I drive you out
of Christ, seeing you were never in
him? But this is it that deceiveth
you and many others, that you thinke
you beleve in Christ, because you say
you beleve in Christ: as though
faith consisted in words; or as though
a man had faith, because hee saith so.
If every one that saith he hath faith,
therefore hath faith; and every one
that saith hee belebeth in Christ, doth
therefore beleve; then who will not
have faith? who will not beleve?
But in very deed, your faith, and the
faith of many others, is nothing else
but merre imagination. But all this
while you have not answered my que-
stion touching your particular know-
ledge of Christ.

Antil. I can answer you no otherwise
then I have answered you. And I thinke
I have

I have answered you sufficiently.

Theol. *Ans.* no : you sinner in your speech : your answer is not worth a button : you speak you know not what : you are altogether befogged and benighted in this question. But if there were in your heart the true knowledge and lively feeling of God, then I am sure you would have perceived another and a better answer : then you would have spoken something from the sense and feeling of your own heart, and from the worke of Gods grace within you. But because you can give no sound reason that Christ died for you particularly and by name, therefore I suspect you are none of them which have proper interest in him, and in whom his death takes effect indeed.

Phil. I think this question would gravell a great number : and few there be that can answer it aright.

Theol. It is most certaine, I know it by lamentable experience, that not one of a hundred can soundly and sufficiently answer this question ; none indeed, but onely those in whom the new worke is wrought, and so by the inward worke of the Spirit feele Christ to be theirs. I have talked with some, which are both witty, sensible, and learned, who notwithstanding, when they have been

brought

brought to this very point and issue, have such saye at it, and suggested very much. And howsoever they might by wit and learning shuffle it over, and in a blundering sort speak reason, yet had they no feeling of that which they said, and therefore no assurance: and consequently as good never a while, as never the better. It is the sanctifying Spirit, that giveth feeling in this point: and therefore without the feeling of the operation of the same Spirit, it can never be soundly answered. Thus then, I doe close up this whole matter: As the Vine-branch cannot live and bring forth fruit, except it abide in the Vine: so none can live, except hee abide in Christ, and be truly grafted in him by a lively faith: None can have any benefit by him, but they onely which dwell in him: None can live by Christ, but they which are changed into Christ: None are partakers of his body, but they which are in his body: None can be saved by Christ crucified, but they which are crucified with Christ: None can live with him being dead, but those which die with him being alive. Therefore let us root downward in mortification, that wee may shoot upward in sanctification: let us die to sinne, that wee may live to righteousness: let us die while: wee

are alive, that wee may live when wee are dead.

Asus. If none can be saved by Christ, but onely these which are so qualified as you speake of, then Lord have mercy upon us: then the way to heaven is very strait indeed, and few at all shall be saved. For there be few such in the world.

Theol. You are no whit therein deceived. For when all comes to all, it is most certaine, that few shall be saved: wherefore I tell you unto you both by Scripture, reasons, and examples.

Asus. First then let us heare it proved by the Scriptures.

Theol. Our Lord Jesus saith, Enter in at the strait gate. For it is the wide gate, and broad way that leads to destruction; and many there be which goe in therat: because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it.

Mat. 7. 13.

Againe hee saith. Many are called, but few chosen. In another place we reade of a certaine man which came to our Saviour Christ, & asked him of purpose, whether few should be saved: To whom our Saviour answered thus: Strive to enter in at the strait gate.

Mat. 22. 14.

For many (I say unto you) will seek to enter in, and shall not be able. In which answer, albeit our Saviour
both

Luke 13. 24.

doth not answer directly to his question, either negatively or affirmatively; yet doth hee plainly insinuate by his speeches, that few shall be saved. For first hee bids us strive earnestly: noting thereby, that it is a matter of great griefe against the world, the flesh, and the Devil. Secondly, hee affirmeth that the gate is very strait; noting, that none can enter in without vehement crowding, and almost breaking their shoulder-bones. Lastly, hee saith, that many which seeke to enter in shall not be able; noting thereby, that even of them that seeke, many shall stop short, because they seeke him not aright. Esaias also saith, Except the Lord of hosts had left us a seed, wee had bene as Sodom; and had bene like to Gomorrah. The Apostle also alleadgeth out of the Prophet, that the Lord will make a short account in the earth, and gather it into a short summe with righteousness. These Scriptures, I thinke, are sufficient to prove that few shall be saved.

Asan. Now let us hear your reasons.

Theol. If wee come to reason, wee may rather wonder that any should be saved, than that few shall be saved. For wee have all the lets and hindrances that may be, both within us, and without us. Wee have (as they

Esay 1. 9.

Rom 9. 28.
Esay 10. 22.

say, the **Devil**, **Moone**, & **Satan** **are**
 against us. **For** **these** **all** **are** **enemies**
 in **hell** **against** **us**, **with** **all** **their**
devices, **deeds**, **marvelous** **strength**,
infinite **wisdom**, **counting** **deceits**, **deep**
strights, **and** **methodicall** **temptations**.
There **run** **a** **host** **of** **devils** **against** **us**.
Then **have** **wee** **this** **profane** **evil**
world **against** **us**, **with** **her** **innum-**
erable **baites**, **incens**, **nets**, **gins**, **and**
grins, **to** **catch** **us**, **fetter** **us**, **and**
en- **range** **us**. **Here** **we** **have** **profits** **and**
pleasures, **riches** **and** **honour**, **wealth**
and **preferment**, **ambition** **and** **con-**
science. **Here** **comes** **in** **a** **Compe-**
royall **of** **spirituall** **and** **infinite** **ene-**
mities. **Last**, **we** **have** **our** **flesh**, **that**
is, **our** **corrupted** **nature** **against** **us**:
wee **have** **our** **selves** **against** **our**
selves. **For** **wee** **our** **selves** **are** **as**
great **enemies** **to** **our** **salvation**, **as**
either **the** **world**, **or** **the** **Devil**. **For**
our **understanding**, **reason**, **will** **and**
affections **are** **altogether** **against** **us**.
Our **naturall** **wisdom** **is** **an** **enemy**
unto **us**. **Our** **concupiscences** **and**
lusts **do** **minister** **strength** **to** **Sa-**
tans **temptations**. **They** **are** **all** **in**
league **with** **Satan** **against** **us**. **They**
take **part** **with** **him** **in** **every** **thing** **a-**
gainst **us** **and** **our** **salvation**. **They**
fight **all** **under** **his** **standard**, **and** **re-**
ceive **their** **pay** **of** **him**. **This** **then**
goeth **hard** **on** **our** **sides**, **that** **the** **De-**
vil

bell both on inward part against me,
 and thus every sinners heart is
 crucified every, which is cruci-
 fy, day and night, to betray us into
 the hands of Satan; you, to withhold
 the wages, and let him in to cut our
 throats. Here then was (as an huge
 army of wicked men, and a hor-
 ry legion of Devils, lying in ambush
 against our souls. We not here
 therefore poore. Twitche is a most
 pittifull case, which are thus betray-
 ed and besought on every side! All
 things then considered, may we not
 justly marvel that any shall be saved?
 For who shall that, who knoweth that,
 that thousand thousands are carried
 headlong to destruction, either with the
 temptations of the world, the flesh,
 or the Devil? But yet further, I
 will shew by another very manifest
 and apparent reason, that the num-
 ber of Gods Elect upon the face of
 the earth, are very few in comparison;
 which may thus be considered: First,
 let there be taken from amongst us all
 treacherous papists, atheists, and here-
 tiques. Secondly, let there be shoo-
 led out all vicious and notorious
 evil-livers; as, Swearers, Drun-
 kards, Whore-mongers, worldlings,
 Treasurers, Colenors, Proud men,
 Rioters, Gamesters, & all the profane
 multitude. Thirdly, let there be re-
 fused

fused and sorted out all Hypocrites, carnall Protestants, vain Professors, Back-biters, Deceivers, and cold Christians. Let all these, I say, be separated, and then tell mee how many sound, sincere, faithfull, and zealous worshippers of God will be found amongst us. I suppose we should not need the Art of Arithmetick to number them. For I think there would be very few in every Village, Town, and City: I doubt they would walk very thinly in the streets, so as a man might easily tell them as they go. Our Lord Jesus asked a question in the Gospel of *St. Luke*, saying, Do you think when the Son of man cometh, that he shall find faith on the earth? To which we may answer, Surely very little.

Luke 18.8.

Phil. Now, according to your promise, shew this thing also by examples.

Theol. In the first age of the world all flesh had so corrupted their ways, that God could no longer beare them, but even bowed their destruction by the overflowing of waters. When the flood came, how few were found faithfull? Eight persons only were saved by the Ark. How few righteous were found in Sodom, and the Cities adjoining? But one peage Lot and his family. How few believers were found in Jericho? But one Rahab. How few of the old Isra-

elites

Heb. 3. 19.

1 K. 18. 17.

elites entered into the Land of Promise? But two, Caleb and Joshua: the rest could not enter in, because of their unbelief. The true and visible Church was small during the government of the Judges, as appeareth plentifully in that Booke. In Eliashs time the Church was so small, that it did not appeare. In the reigne of the Kings of Israel and Judah, the sincere worshippers were very few, as appeareth by all the Prophets. During the Captivity, the Church was as the ~~Man~~ ^{Woman} under a cloud, she was driven into the wilderness, where she hid her selfe. During the persecutions of the Greek Empire by Gog, Magog, and Egypt, they were fewest of all. In Christs time what a little company did he begin withall? How were all things corrupted by the Priests, Scribes, and Pharisees? In the beginning of the Apostles preaching there were but few believers. After the first six hundred years, what an Eclipse was in the Church, during the height of Antichrists reigne? How few true worshippers of God were in the world for the space almost of seven hundred yeares? Since the Gospel was preached and spread abroad, how few doe believe? And, as the Prophet saith, Lord, who hath believed our report? Thus then

E. 17. 33. 1.

you see it is apparent (both by Scripture, reason, and examples of all ages) that the number of the Elect is very small, and when all comes to all few shall be saved.

Phil. I pray you tell us how few, and to what scantling they may be reduced; whether one of an hundred, or one of a thousand shall be saved.

Theol. No man knowes that; neither can I give you any direct and certaine answer unto it. But I say, that in comparison of the Reprobate, there shall but a few be saved. For all that profess the Gospel are not the true Church before God. There be many in the Church, which are not of the Church.

Phil. How do you prove that?

Theol. Out of the ninth to the Romans, where the Apostle saith, All are not Israel that are of Israel. And again, Esay saith concerning Israel, Though the number of the children of Israel were as the sand of the sea, yet but a remnant shall be saved, Rom. 9. 17.

Rom. 9. 17.

Phil. How doe you ballance it in the visible Church, or in what comparison doe you take it? let us heare some estimate of it. Some thinke one of an hundred, some, but one of a thousand shall be saved.

Theol. Indeed I have heard some learned and godly Divines give such con-

Rom. 9. 27.

conjectures: but for that matter I can say nothing to it. But surely let us observe the comparison of the holy Church betwixt a remnant and the land of the Sea, and it will give some light into the matter.

Phil. Doth not the knowledge of this doctrine discourage men from seeking after God?

Phil. 2. 12.

Theol. Nothing lesse. But rather it ought to awake and stirre up in us a greater care of our salvation, that we may be in the number of Christs little flock, which make an end of their salvation in fear and trembling.

Phil. Some make light of all these matters. Others say, As for the life to come, that is the least matter of an hundred to be cared for. As for that matter, they will leave it to God, even as pleaseth him: they will not meddle with it. For they say, God that made them must save them. They hope they shall doe as well as others, and make as good shift as their neighbours.

Theol. It is lamentable that men should be so careless, and make so light of that which (of all other things) is most weighty and important. For what shall it profit a man though hee should win the whole world, if hee lose his soule? as the Author of all wisdom testifieth, Mat. 16. 26.

Asus. I pray you, Sir, under correction,

on, give mee leave to speake my mind in this point. I am an ignorant man, pardon mee if I speake amisse: for a fooles bolt is soon shot.

Theol. Say on.

Asm. I doe verily thinke that God is stronger then the Divell. Therefore I cannot belceve that he will suffer the Divell to have more then himselfe. He will not take it at his hands. He loveth mankind better then so.

Theol. You doe carnally imagine that God will wrestle and strive with the Divell about the soules. For by Gods power, it hath never trode his will: for God can bee nothing against his will and decree, because he will not.

Asm. Yea, but the Scripture saith, God will have all men saved.

Theol. That is not meant of every particular man, but of all sorts some; some Jewes, some Gentiles, some rich, some poore, some high, some low, &c.

Asm. Christ died for all: therefore all shall be saved.

Theol. Christ died for all in sufficiency of his death, but not in efficacy unto life. For onely the Elect shall be saved by his death: as it is written, This is my blood in the New Testament, which is given for you; meaning his Disciples and chosen children. And againe, Christ being consecrated,

Luke 22:20.

is made the Author of salvation to all that obey him.

Ans. God is mercifull, and therefore I hope hee will save the greatest part for his mercy sake.

Rom. 9.

Theol. The greatest part shall perish; but all that shall be saved, shall be saved by his mercy: as it is written, Hee will have mercy on whom hee will have mercy, and whom he will he hardneth. And againe, It is not in him that willeth, or him that runneth, but in God that sheweth mercy. ~~Therefore though God be infinite in mercy, and Christ infinite in merit, yet none shall have mercy but only the vessels of mercy.~~

Ans. Can you tell who shall be saved, and who shall be damned? Doe you know Gods secrets? When were you in heaven? When spake you with God? I am of the mind that all men shall be saved. For Gods mercy is above all his works. Say you what you will, and what you can, God did not make us to condemne us.

Theol. You are very peremptory indeed: you are more bold then wise: for Christ saith, Few shall be saved: you say, All shall be saved. Whether then shall we beleieve, Christ or you?

Ans. If there should come two soules, one from heaven, and another from hell, and bring us certain newes how the case stood, then I would beleieve it indeed.

Theol.

Theol. But case two soules of the dead should come, the one from heauen, the other from hell, I can tell you aforesaid certainly what they would say, and what newes they would bring.

Antil. What, I pray?

Theol. They would say, there be few in heauen, and many in hell: heauen is empty, and hell is full.

Antil. How know you that? how know you they would say so?

Theol. I am sure, if they speak the truth, they must needs say so.

Antil. Must they needs? Why, I pray you, must they needs?

Theol. Because the word of God saith so. Because Moses and the Prophets say so. If you will not beleue Moses and the Prophets, neither will you beleue though one, though two, though an hundred should rise from the dead.

Antil. Yes but I would.

Theol. I pray you let me aske you a question: Whether doe you thinke that God and his word, or the soules of dead men, are more to be credited?

Antil. If I were sure that God said so, then I would beleue it.

Theol. If his word say so, doth not he say so? Is not he and his word all one?

Antil. Yet for all that, if I might
heare

heare God himselfe speake it, it would move me much.

Theol. You shew your selfe to be a notable Inbell. You will not beleue Gods word without signes, and miracles, and wonders from the dead.

Antil. You speake as though you knew certainly that Hell is full : you doe but speake at randome : you cannot tell : you were never there to see. But for mine owne part, I beleewe there is no Hell at all, but onely the hell of a mans conscience.

Theol. Now you shew your selfe in kind what you are. You say you beleue no Hell at all. And, I thinke, if you were well examined, you beleue no Heauen at all, neither God nor Diuell.

Antil. Yes, I beleewe there is a Heauen, because I see it with mine eyes.

Theol. You will beleue no more beside then you see : but, Blessed is he that beleueth, and seeth not. You are one of the rankest Atheists that ever I talked withall.

Antil. You ought not to judge : you know not mens hearts.

Theol. Out of the abundance of the heart the mouth speaketh, Mat. 12. 34. You have sufficiently bewrayed your heart by your words : For the tongue is the key of the mind. As for judging, I judge you onely by your fruits :

fruits : which is lawfull. For we may justly say, It is a bad tree which bringeth forth bad fruit : and hee that doth wickedly, is a wicked man. But it is you, and such as you are, that will take upon you to judge mens hearts. For though a mans outward actions be religious and honest, yet you will condemne him. And if a man give himselfe to the Word and Prayer, refuse his family, and abstaine from the grosse sins of the world, you will by and by say, Hee is an hypocrite. And thus you take upon you to judge mens hearts, as though you knew both what affection these things are done.

Anti. I confesse I am a sinner : and so are all other for ought I know. There is no man but hee may be amended. I pray God send us all of his grace, that we may please him, and get to Heaven at last.

Theol. Now you would shuffle up all together, as though you were as good as the best, and as though there were no difference of sinners : but you must learne to know that there is a great difference of sinners. For there is the penitent and the impenitent sinner ; the careful and the careless sinner ; the sinner whose sins are not imputed, and the sinner whose sins are imputed ; the sinner that shall be

S

saved.

E. 5. 18.

saved, and the sinner that shall be damned. For it is one thing to sin of frailty, another thing to live in it, dwell in it, and tugge in it, and (as the holy Ghost speaketh) to suck it in, as the fish sucketh water, and to have it unite us with cart-ropes and cages of vanity.

To conclude therefore; there is as great difference betwixt a sinner and a sinner, as betwixt light and darkness. For though Gods chosen be sinners in respect of the remnants of sin within them, yet the Scriptures call them just and righteous, because they are justified by Christ, and sanctified by his grace and holy Spirit. And for this cause it is that John saith, Hee that is borne of God sinneth not, 1 John 4.6.

Antil. What, I pray you, did you never sin?

Theol. Yes, and what then? What are you the better?

Antil. You Preachers cannot agree amongst your selves: one saith one thing, and another saith another thing, so that you bring the ignorant people into a mammering, and they know not on which hand to take.

Theol. The Preachers, God be thanked, agree very well together in all the main grounds of Religion, and principall points of salvation. But

if

if they dissent in some other matters, you are to trie the spirits, whether they be of God or no. You must trie all things, and keep that which is good.

Antil. How can plaine and simple men trie the spirits and doctrines of the Preachers?

Theol. Yes. For the Apostle saith, The spirituall man discerneth all things. And *S.* John saith to the holy Chur-
1 Cor. 2. 15.
 ans, You have received an ointment from that holy One, and know all things; that is, all things necessary to saluati-
1 John 2. 26.
 on. Those therefore which have the Spirit of God, can judge and Discerne of doctrines, whether they be of God, or no.

Antil. I am not book-learned, and therefore I cannot judge of such matters. As for hearing of Sermons, I have no leisure to goe to them, I have somewhat else to doe. Let them that are bookish, and heare so many Sermons, judge of such matters. For I will not meddle with them, they belong not unto me.

Theol. Yet for all that you ought to reade the Scriptures, and heare the word of God preached, that you may be able to Discerne betwixt truth and falshood in matters of Religion.

Antil. Belike you thinke none can be saved without preaching, and that all

men stand bound to frequent Sermons : but I am not of your mind in that.

John 10.1.

An 2.47.

Theol. Our Lord Jesus saith, My sheep heare my voice. And againe hee saith, Hee that is of God heareth Gods Word. Ye therefore heare it not, because yce are not of God. You see therefore how Christ Jesus maketh it a speciall note of Gods children to heare his word preached.

Antil. But I thinke we may serve God well enough without a Preacher, For Preachers are but men, and what can they doe? A Preacher is a good man so long as he is in the Pulpit : but if hee be out of the Pulpit, hee is but as another man.

Rom. 10.

Theol. You speak contemptuously of Gods messengers, and of Gods sacred ordinance. But the Apostle doth fully answer your objection, saying, Faith comes by hearing, and hearing by the Word of God : and how can they heare without a Preacher? In which words the Apostle tells you flatly, that you cannot have faith, nor serve God aright without Preaching.

Antil. When you have preached all that you can, you can make the Word of God no better then it is : and some put in and put out what they list. The Scriptures are but mens inventions, and they made the Scriptures.

Theol. We preach not to make the word

Alas better, but to make you better. As for putting in and putting out, it is a mere nothing. And whereas you say, The Scriptures were made by men, it is blasphemy once to think it, and you are worthy to receive your answer at **Sturme**.

Antil. Now I see you are hor. I perceive for all your godlinesse you will be angry.

Theol. I take it to be no sin to be angry against sin. For your sin is very great, and who can beare it?

Antil. All this while you speake much for preaching, but you say nothing for prayer. I think there is as much need of prayer as preaching. For I find in the Scriptures, Pray continually; but I find not, Preach continually.

Theol. No man denieth but that Prayer is most needfull alwaies to be joyned unto Preaching and all other holy exercises: for it is the hand-maid to all. But yet we preferre Preaching above it, because Preaching is both the director and whet-stone of Prayer; yea, it directeth us aright in all spirituall actions and services whatsoever: without the which we can keep no certaine course, but are ever ready to erre on this hand or that. Now whereas you say you find, Pray continually, but not, Preach continually, you might (if you were not wilfully

2 Tim 4:1

blind) and also, Preach continually. For the Apostle saith to Timothy, Be instant, preach the Word in season and out of season; that is, alwayes, as time and occasion shall serve.

Antil. You extoll preaching, but you say nothing for reading. I beleeve you condemne reading.

Theol. Woth hee that highly commendeth gold condemne silver? I doe ingenuously confesse, that both publike and private reading of the Scriptures is very necessary and profitable, and would to God it were more used then it is: for it is of singular use both to encrease knowledge and judgement, and also to make us more fit to heare the Word preached. For such men as are altogether ignorant of the History of the Bible, can heare the Word with small comfort.

Phil. It seemes that this man neither regards the one nor the other: because, for ought that I can see, hee cares not greatly if the Scriptures were burnt.

Antil. Oh firrah, you speak very malapertly: you may speake when you are bidden. Who made you a Judge? You are one of his Disciples, and that maketh you to speak of his side.

Phil. No, Sir, I hope I am Christs Disciple, and no mans. But assuredly I cannot hold my peace at your vile cavilling, and most blasphemous speeches.

Antil.

Antil. I cry you mercy, Sir, you seeme to be one of these Scripture-men : you are of the Spirit : you are so full of it that it runneth out at your nostrils.

Phil. You do plainly shew your self to be a scoffing Ismaelite.

Antil. And you doe plainly shew your selfe to be one of the folk of God which know their seats in heaven.

Phil. I pray God be mercifull unto you, and give you a better heart: For I see you are in the gall of bitterness, and in the bond of iniquity.

Antil. You thinke there is none good but such as your selfe, and such as can please your humour. You will, forsooth, be all pure. But by God there be a company of pure knaves of you.

Theol. How you do manifestly shew of what spirit you are. For you both swear and rail with one breath.

Antil. God forgive mee. Why did hee anger mee then ? There be a company of such controllers as he in the world, that nobody can be quiet for them.

Theol. I perceiue a little thing will anger you, altho you will be angry with him for speaking the truth.

Antil. What hath he to doe with mee ? He is more busie then needs. Why doth hee say I am in a bad case ? I will not come to him to learne my duty. If I have faults, he shall not answer for them. I shall answer for mine owne faults, and

every Far shall stand on his owne bottom. Let him meddle with that hee hath to do withall.

Theol. You are too impatient : you take matters at the worst. We ought friendly, and in love, to admonish one another : for we must have a care one of anothers salvation. I dare say for him, that he speaks both out of love and compassion towards you.

Anil. I care not for such love. Let him keep it to himselfe. What doth he thinke of mee ? doth hee suppose that I have not a soule to save as well as hee, or that I have no care of my salvation ? I would hee should know that I have as great care of my salvation as hee, though I make not such outward shew. For all is not gold that glisters. I have as good a meaning as hee, though I cannot utter it.

Theol. These words might well be spared : I hope you will be pacified, and amend your life, and draw neerer to God hereafter.

Anil. Truly, Sir, you may thinke of mee what you please ; but I assure you, I have more care that way then all the world wonders at : I thanke God for it, I say my prayers every night when I am in my bed : And if good prayers will doe us no good, God help us. I have alwaies served God duly and truly, and had him in my mind. I doe as I would
be

be done to. I keepe my Church, and tend my prayers while I am there: and I hope I am not so bad as this fellow would make mee. I am sure, if I be bad, I am not the worst in the world, there be as bad as I. If I goe to hell I shall have fellowes, and make as good shift as others.

Theol. You think you have spoken wisely, but I like not your answer. For your words shall strongly both of ignorance, pride, and unbelieve. For first, you iustifie your selfe in your faithlesse and ignorant worship of God. And secondly, you iustifie your selfe by comparison with others, because others are as bad as you, and you are not the worst in the world.

Antil. Now I know you speake of ill will: for you never had a good opinion of mee.

Theol. I would I could have as good an opinion of you as I doe desire, and that I might see that wrought in you which might draw my love and liking towards you. And as for ill will, the Lord knoweth I beare you none. I desire your conversion and salvation with my whole heart, and I would thinke my selfe happy if I might save your soule with the losse of my right arme.

Antil. I hope I may repent. For the Scripture saith, At what time seest thou a

sinner doth repent, God will have mercy on him. Therefore if I may have space and grace, and time to repent before death, and aske God forgiveness, say my prayers, and cry God mercy, I hope I shall do well enough.

Theol. You speake as though repentance were in your power, and at your commandment, and that you can put it into your owne heart when you list: and that maketh you and many others presumers of it three houres before death. But you must know that repentance is the rare gift of God, and it is given but to a few. For God will know him well that hee bestoweth repentance upon, although it is proper onely to the Elect. It is no worldly matter. It is not attained without many and frequent prayers, and much hearing, reading, and meditating in the word of God. It is not so easie a matter to come by as the world judgeth. It is not found but of them that seeke it diligently, and beg it earnestly. It is no ordinary three houres matter. Cry God mercy a little for fashion will not do it. Cursory saying of a few prayers a little before death availeth not. For though true repentance be never too late, yet late repentance is seldom true. Wherein delays are dangerous: for the longer we deferre it, the worse is our case.

case. The farther a nail is driven in with a hammer, the harder it is to get out again. The longer a disease is let run, the harder it is to cure. The deeper a tree is rooted, the harder it is to plucke up again. The longer we deferre the time of our repentance, the harder it will be to repent. And therefore it is dangerous delaying it off to the last call. For an ancient Father saith, Wee reade but of one that repented at the last, that no man should presume; and yet of one, that none might despair.

Augustine.

Well then, to conclude this point: I would have you to know that the present time is alwayes the time of repentance. For time past cannot be recovered, and time to come is uncertaine.

Antil. Sir, in mine opinion you have uttered some very dangerous things, and such as were enough to drive a man to despair.

Theol. What be they I pray you?

Antil. There be diverse things. But one thing doth most of all sticke in my stomach, and that is the small number that shall be saved, as you say. But I can hardly be perswaded that God made so many thousands to cast them away when hee had done. Doe you thinke that God hath made us to condemne us? Will you make him

to be the Author of condemnation ?

Throl. Nothing like. For God is not the cause of mans condemnation, but themselves. For they must be stricken ready of himselfe : as it is written, O Israel, thy destruction is of thy selfe. And for God, he doth (in great mercy) use all possible means to save sinners, as hee saith by the Prophet, What could I have done more to my Vineyard that I have not done unto it ? But to come neerer to your question : I deny that God hath created the most part of men onely and solely unto perdition, as the popes and such he doo aime at in creating them : but hee hath created all things for the praise of his glory : as it is written, Hee hath created all things for himselfe, and the wicked also for the evill day. When it followeth, that the cause and end why the wicked were created, neither heere, nor in the onely destruction of his creature, but his owne praise and glory, that that onely might appeare and shine forth in all his works. Yet certaine it is that God for just causes (albeit unknowne and hid to us) hath rejected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and knowne to his godly wisdom onely. They are secret, and hid from us, reserved in his eternall wisdom

John 3.

Isay 54.

Prov. 16. 4.

to be revealed at the glorious appearing of our Lord Jesus. His judgments (which the Scriptures) are as a great deepe, and his wayes past finding out. It is as possible for us to comprehend the Ocean in a little dish, as to comprehend the reason of Gods counsell in this behalf.

Psal. 36.
Rom. 11.

Antil. What reason, justice, or equitie is there that sentence of death should be passed upon men before they be borne, and before they have done good or evill?

Theol. I told you before, that we can never comprehend the reason of Gods proceeding in this behalf: yet we must know that his will is the rule of righteousness, and must be unto us in stead of a thousand reasons. For whatsoever God willeth, in as much as hee willeth it, it is to be holden just. We cannot conceive the reason of many naturall things, and things subject to sense, as the motion of the celestiaall bodies, their unconceivable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot thoroughly finde out the causes of the thunder, lightnesse, winds, earth-quakes, ebbs and flowings of the sea, and many other things under the Sun: how then can we possibly ascend up into the privie Chamber and Counsell-house

house of God, to sit and lurch at the bottome of Gods secrets, which no wit or reach of man can any way attaine unto: Let us therefore turne in Gods feare to reverence that which we cannot in this life comprehend.

This one thing I must say unto you, that whatsoever God decreeth, yet doth he execute no man till he hath ten thousand times deserved it. for betwixt the decree and the execution thereof, cometh sinne in us, and most iust causes of condemnation.

Amil. If God have decreed mens destruction, what can they do withall? who can resist his will? why then is he angry with us? For all things must needs come to passe according to his decree and determination.

Thee, first, I answer you with the Apostle: O man, who art thou that pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter power of the clay, to make of the same lump one vessel to honour, and another to dishonour? Moreover, I answer, that Gods decrees doth not enforce the will of man, which worketh and moveth of it selfe. It hath in it selfe the beginning of still more on and cometh willingly. Therefore, though the decrees of God imposeth a necessity upon all secondary causes (so

Rom. 9-21.

as they must needs be framed and disposed according to the same) yet no reason of constraint; for they are all carried with their voluntary motion. Even as we see the pinne of a clock, being the first mover, doth cause all the other wheeles to move, but not to move this way or that way: for in that they move, some one way, and some another, it is of themselves; I mean, of their owne frame: so Gods decree doth move all secondary causes, but takes not away their owne proper motion. For God is the Author of every action, but not of any evil in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion, for that is from another cause, to wit, some defect in the body: so, I say, Gods decree is the root and first cause of motion, but not of defective motion, that is from our selves. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it jarreth, the cause is in it selfe. Again, that an instrument soundeth, is in him that playeth upon it; but that it jarreth, is in it selfe; that is, in its owne want of tuning. So then, to shut up this point: all instruments and middle causes are so moved of God being the first Mover, that his alwayes doth

will

Will helly and iustly in his motiō. But the instruments moed are carried in contrary motions, according to their owne nature and frame: If they be good, they are carried to that which is good: but if they be evil, they are carried unto evil. So that according to the double beginning of motion and Will, there is a double and diverse work and effect.

Antil. But from whence comes it that man of himselfe, that is, of his own free motion, doth will that which is evill?

Theol. From the fall of Adam, whereby his Will was corrupted.

Antil. What was the cause of Adams fall?

Theol. The Devil, and the depravation of his own Will.

Antil. How could his will incline unto evil, it being made good, and hee being made good?

Theol. He and his Will were made good, yet mutably good. For to be immutably good is proper onely to God. And Adam did so stand, that he might fall; as the event declared.

Antil. Was not the decree of God the cause of Adams fall?

Theol. No: but his voluntary inclination of his Will unto evil. For Adams Will was neither forced nor by any violence of Gods purpose compelled

peiled to consent : but he of a free will
and ready mind left God, and joynd
with the Diuell.

Thus then I doe determine, That
Adam sinned necessarily, if you respect
the decree of event : but if you respect
the first mover and inherent cause,
which was his owne will, then he sin-
ned voluntarily and contingently. For
the decree of God did not take away
his will, or the contingency thereof,
but only order and dispose it. There-
fore (as a learned writer saith) *Volens*
peccavit, & proprio motu ; He sinned wil-
lingly, and of his owne motion.

And therefore no still is to be attri-
buted unto God, as his work.

Antil. How then doe you conceive
and consider of the purpose of God in
all these things ?

Theol. Thus : That God decreed
with himselfe, and altho, at once,

That there should be a world.

*That Adam should be created per-
fect.*

That he should fall of himselfe.

That all should fall with him.

*That he would save some of the lost
race.*

*That hee would doe it of merete
through his Son.*

*That he would condemn others for
sin.*

Antil. How doe you prove the
decree

decree of reprobation ; to wit, that God hath determined the destruction of thousands before the world was :

Rom. 9. 22.

1 Thes. 5.

1 Pet. 1. 2.

Job. 18.

Theol. The Scripture calleth the Reprobates, The vessels of wrath, prepared to destruction : The Scripture saith, God hath not appointed us unto wrath : Therefore it followeth, that some are appointed unto wrath, The Scripture saith of the Reprobates, that they were even ordained to stumble at the Word. The Scripture saith, They were of old ordained to this condemnation, Jude 4.

Antil. But how answer you this? God wills not the death of a sinner : therefore he hath predestinated none to destruction.

Theol. God wills not the death of a sinner simply and absolutely, as it is the destruction of his creature ; but as it is a means to declare his justice, and to set forth his glory.

Antil. God did fore-see and fore-know, that the wicked would perish through their owne sin : but yet he did not predestinate them unto it.

Theol. Gods prescience and fore-knowledge cannot be separated from his decree. For whatsoever God hath fore-seene and fore-known in his eternall counsell, he hath determined the same shall com: to passe. For as it appertaines to his wisdom to fore-know

know and fore-see all things : so both
it appertain to his power to moderate
and rule all things according to his
will.

Antil. What doe you call prescience in
God ?

Theol. Prescience in God is that
whereby all things abide present be-
fore his eyes : so that to his eternall
knowledge, nothing is past, nothing
to come ; but all things are alwaies
present : and are they so present, that
they are not as conceived imaginati-
ons, fictions and motions ; but all
things are alwaies so present before
God, that he both beholds them as they
be, and as they shall be.

Antil. How can God justly determine
of mens destruction, before they have
sinned ?

Theol. This objection hath been
answered in part before : for I told
you, that God condemneth none but
for sin, either originall onely, or else
both originall and actuall. For how-
soever he both in himselfe, before all
time, determines the reprobation of
many, yet he proceedeth to no executi-
on, till there be found in us both just
deserts and apparent cause. There-
fore they deale unreasonably and faith-
fully, which confound the Decree of re-
probation with damnation, it selfe ;
As Anne is the cause of the one, and
onely

only the will of God of the other.

Phil. Well, Sir, ſith we are ſo far proceeded in this queſtion, by the occaſion of this mans objections and cavils, I pray you now, as you have ſpoken much of reprobation, and the cauſes thereof; ſo let us heare ſomewhat of election, and the cauſes thereof: and ſhew us out of the Scriptures, that God hath before all worlds choſen ſome to eternall life.

Theol. Touching the decree of election, there are almoſt none that make any doubt thereof: therefore ſmall words ſhall ſerve for this point. *Orate* I will confirme it by one or two testimonies out of holy Scripture. Firſt, the Apoſtle ſaith, Bleſſed be God, even the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpirituall bleſſings in heavenly things in Chriſt, as hee hath choſen us in him, before the foundation of the world, that wee ſhould be holy, and without blame before him in love. You ſee the words are very plaine and pregnant for this purpoſe. Another confirmation is taken out of the eight chapter to the Romans, in theſe words: Thoſe whom hee knew before, did hee alſo predeſtinate to be like to the image of his owne Sonne, that hee might be the firſt-borne of many brethren.

Ephes. 1.

Phil.

Phil. Which be the causes of election ?

Theol. The causes of election are to be found onely in God himselfe. For his eternall election dependeth neither upon man, neither yet upon any thing that is in man, but is purposed in himselfe, and established in Christ, in whom we are elected. This is fully proved in these words, Who hath predestinated us to be adopted through Jesus Christ in himselfe, according to the good pleasure of his will, to the praise of his glory, where-with he hath made us freely accepted in his beloved. Where yet see the Apostle telleth us, that his free grace, and the good pleasure of his will, are the first motives or moving causes of our election.

Ephes. 1. 5. 6.

Phil. But the Papists fetch the first motive of election out of mans merites, and fore-seen workes. For, say they, God did fore-see who would repent, beleeve, and doe well : and therefore he made choice of them.

Theol. But they are greatly deceived : For I say againe and againe, that there is nothing in us which did ever move God to set his love upon us, and to chuse us unto life : but he ever found the originall cause in himselfe ; as it is written, Hee will have mercy upon whom hee will have mercy, and whom hee will hee hardeneth. And againe

Rom. 9.

Deut. 7. 7.

again: It is neither in him that wil-
leth, nor in him that runneth: but in God
that sheweth mercy. **The Lord him-
selfe also testifieth**, that hee did chuse
his people not for any respect in them,
but onely because he loveth them, and
bare a speciall labour unto them. So
then it is a certaine truth, that Gods
eternall predestination excludeth all
merits of man, and all power of his
will, thereby to attaine unto eternall
life: and that his free mercy, and un-
deserved labour, is both the beginning,
the midst, and the end of our salvation:
that is to say, All is of him, and no-
thing of our selves.

Phil. Whether then doth faith depend
upon election, or election upon faith?
That is, whether did God chuse us, be-
cause we doe beleeve? or whether doe we
beleeve, because we are chosen?

Theol. Out of all doubt, both faith
and all fruits of faith do depend upon
election. For therefore wee beleeve, be-
cause wee are elected; and not therefore
elected, because wee beleeve: As it is
written, So many as were ordained to e-
verlasting life, beleeved.

Act. 13. 48.

Antil. If men be predestinate before
they be borne, to what purpose serve all
precepts, admonitions, lawes? &c. It for-
ceeth not how wee live. For neither our
godly or ungodly life can alter the pur-
pose of God.

Theol.

Theol. This is a very wicked and carnall objection, and sheweth a vile and dissolute mind in them that use it. But I would wish such men to consider the end of election; which is, that we should lead a godly life: As it is plainly set down in the first chapter to the Ephesians, ver. 3. where the Apostle saith, God hath chosen us before the foundation of the world. But to what end? that we should live as we list? No, no, saith he; But that we should be holy and unblameable before him. Again he saith, We are predestinate to be made like the image of his Sonne, that is, to be holy and righteous. For most certaine it is, that we can judge nothing of predestination, but by the consequences: that is, by our calling, justification, and sanctification. For when once we feele the work of grace within us, (that is, that we are washed by the new birth, and renewed by the holy Ghost, finding in our selves an unfeigned hatred of sinne, and love of righteousness) then are we sure, and out of all doubt, that we are predestinated to life. And it is even as much as if God had personally appeared unto us, and whispered us in the eare, and told us that our names are taken, and written in the Booke of life. For whom hee hath predestinate,

Rom. 9. 16.

them

Deut. 7. 7.

agaïne: It is neither in him that wil-
leth, nor in him that runneth: but in God
that sheweth mercy. **The Lord him-
selfe also testifieth**, that hee did chuse
his people not for any respect in them,
but onely because he loved them, and
hath a speciall favour unto them. **So**
then it is a certaine truth, that **Gods**
eternall predestination excludeth all
merits of man, and all power of his
will, thereby to attaine unto eternall
life: and that his free mercy, and un-
deserved favour, is both the beginning,
the midst, and the end of our salvation:
that is to say, All is of him, and no-
thing of our selves.

Phil. Whether then doth faith depend
upon election, or election upon faith?
That is, whether did God chuse us, be-
cause we doe beleve? or whether doe we
beleve, because we are chosen?

Theol. Out of all doubt, both faith
and all fruits of faith do depend upon
election. For therefore we beleve, be-
cause we are elected; and not therefore
elected, because wee beleve: As it is
written, So many as were ordained to e-
verlasting life, beleved.

A.C. 13. 41.

Antil. If men be predestinate before
they be borne, to what purpose serve all
precepts, admonitions, lawes? &c. It for-
ceit not how wee live. For neither our
godly or ungodly life can alter the pur-
pose of God.

Theol.

Theol. This is a very wicked and carnall objection, and sheweth a vile and dissolute mind in them that use it. But I would wish such men to consider the end of election; which is, that we should lead a godly life: As it is plainly set down in the first chapter to the Ephesians, ver. 3. where the Spoule saith, God hath chosen us before the foundation of the world. But to what end? that we should live as we list? No, no, saith hee; But that we should be holy and unblameable before him. Again he saith, Wee are predestinate to be made like the image of his Sonne, that is, to be holy and righteous. For most certaine it is, that wee can judge nothing of predestination, but by the consequents: that is, by our calling, justification, and sanctification. For when once we feele the work of grace within us, (that is, that wee are washed by the new birth, and renewed by the holy Ghost, finding in our selves an unfeigned hatred of sinne, and love of righteousness) then are we sure, and out of all doubt, that we are predestinated to life. And it is even as much as if God had personally appeared unto us, and whispered us in the eare, and told us that our names are taken, and written in the Booke of life. For whom hee hath predestinate, them

Rom. 9. 16.

Rom. 8 30.

them hee hath called : and whom hee hath called , them hee hath justified : and whom he hath justified , them he hath glorified. **Now** therefore , till wee seele their markes of election wrought in us , we can be at uncertainty in this point ; neither are wee to take any notice of it , or meddle in it : but we must strive , according to that power and faculty wee have , to live honestly , and civilly , waiting when God will have mercy on us , and give us the true touch. As for them that are careless and dissolute , setting all at six and seven , there is small hope that they are elected , as ever shall be called.

Antil. I thinke the preaching and publishing of this doctrine of predestination hath done much hurt : and it had been good it had never been knowne to the people , but utterly concealed. For some it driveth to despaire , and others it maketh more secure and carelessse.

Theol. You are in a great error : for this doctrine is part of Gods revealed Truth , which hee would have knowne to his people. And in good sooth , it is of very great and comfortable use to the Children of God , against all the assaults of the Diuell , and temptations of desperation whatsoever. For when a man hath once

in

in truth felt, by the effects, that God hath chosen him to live, then though the Devil say at him, and the conscience of sinne and his owne frailties doe vehemently assault him; yet he knoweth certainly, that the eternall purpose and counsell of God is immutable, and that because his salvation is not grounded upon himselfe, or his owne strength, but upon the unchangeable decree of **G O D**, which is a foundation不可动摇, and always standing sure and firme: therefore doe the Devil and sin what they can, yet he shall be upheld in righteousness and truth, and even (as it were) borne up in the armes of God even to the end. For whom God loveth, to the end he loveth them. Moreover, when once the Lords people perceive (by their sanctification and new birth) both that the Lord hath rejected and reprobated so many thousand thousands, and made choice of them to be heires of his most glorious Kingdome, bring in themselves of the same mould and making that others are, and that he hath done all this of his free grace and undeserved mercy towards them: oh how doth it ravish their hearts with the love of him! Again, how frankly and cheerfully doe they serve him! how willingly and faithfully doe they obey

him! Yes, how are they wholly rapt, and inflamed with the desire of him! For it is the persuasion and feeling of Gods love towards us, that kindleth up our love to him againe; as St. John saith, 1 John 4. We love him, because he hath loved us first.

Luke 7.

Wherever, it is said of Mary Magdalen, that she loved much, because much was forgiven. For after shee felt her many & great sins freely pardoned, her affections were kindled with the love and obedience of Christ. So likewise the Church in the Canticles, after shee had borne in the banquetting house of all spiritual grace, and felt the banner of Christs love displayed upon her, forthwith shee was rapt therewith, and cryed out (as it were in a swoon) that shee was sicke of love.

Cant. 2. 5.

Cant. 3. 3.

So againe, when Christ put in his hand by the hole of the veele (that is, touched the very inward parts of her heart by his spirit) then her heart yearned, and her bowels were affectioned towards him. This is it which St. Paul prayeth for upon his knees, that it may be granted to the Ephesians, that they may be able to comprehend with all the senses, what is the breadth and length, height and depth of Gods love towards us, and to know the love of Christ (which passeth knowledge) and

Eph 3. 19

and to be filled with all fulnesse of God. Thus then you see the great and comfortable use of this doctrine of election, both in that it ministereth strength & comfort against all temptations, as also because it constraineth us to love God, and of very love to feare him, and obey him.

Phil. Well, Sir, I think now you have spent time enough in answering the objections and cavils of *Antilegon*. In all which I doe observe one thing; that there is no end of cavilling and objecting against the truth: and that a man may object more in an houre, then a learned man can well answer in a day.

Theol. You say truth. And the reason hereof is, because men have sin in them out of measure, and the Spirit of God but in measure. Therefore they can by the one object and conceive more against the truth, then by the other they shall be able to answer and say for it.

Phil. It appeareth indeed, that errors be infinite, and objections innumerable, and that there is no end of mens cavilling against Gods sacred truth. It is good for us therefore to be thorowly settled in the truth, that we be not entangled or snared with any cavils or sophistications whatsoever. And I doe verily thinke (notwith-

standing all his objections, and exceptions) that he doth in his conscience desire, with *Balaam*, to dye the death of the righteous, and to be as one of them whom he seemeth to despise.

Theol. I am so persuaded too. For this is the triumph that vertue hath over vice, that where she is most hated, there she is often desired and sought for. And this is the great punishment that God bringeth upon the wicked; *Virtutem ut videant, intabescantque relicta*, as saith the Poet; That they shall see vertue, and pine away, having no power to follow it.

Phil. But now let us returne to the point wee were in hand with, before wee fell into these objections and cavils: which was concerning the small number of them which shall be saved: and as you have shewed us many reasons thereof, so proceed to speak yet more unto that point.

Theol. As I have shewed you of sundry lets, both within us, and without us, which doe keep us backe from God, and hold us fast in our sinnes; so now, unto all that hath been said before, I will adde nine great hindrances unto eternall life, which may not unliely be termed nine bars out of Heaven, and nine gates into Hell.

Phil. Which be they?

Theol. They be these:

Infidelity.

Infidelity.

Presumption of Gods mercy.

Examples of the multitude.

Long customs of sin.

Long escaping of punishment.

Hope of long life.

Conceitednesse.

Ill company.

Evil examples of Ministers.

Phil. These indeed be strong bars out of heaven, and wide gates into hell. I pray you therefore prove them of the Scriptures, and lay them forth somewhat more largely.

Theol. The first, which is Infidelity, is proved out of the fourth chapter to the Hebrewes, verse 2. where it is written, Unto us was the Gospel preached, as unto them: but the word which they heard, profited them not, because it was not mixed with faith in those that heard it. And again, They could not enter in, because of unbelieve. Here we see, that unbelieve did bar out the old people from entering into the Land of Promise, which was a figure of Gods eternall Kingdome. And sure it is, that the same unbelieve doth barre out thousands of us. For many will believe nothing but their owne fantasies. They will not believe the word of God: especially when it is contrary to their lusts and likings,

Nine gates
into Hell.

Heb. 4. 2.

profits and pleasures. Though things be manifestly proved to their faces, and both the Chapter and the Verse shewed them, yet will they not believe; or though they say they believe, yet will they never goe about the practice of any thing, but reply against God in all their actions. And, for the most part, when God saith one thing, they will say another: when God saith yea, they will say nay, and so geve God the lye. Some againe will say, If all be true that the Preachers say, then God help us. Thus you see how infidelity doth bar men out of Heaven, and cast them into Hell.

Phil. Let us heare of the second gate, which is, *Presumption of Gods mercy.*

Theol. This is set downe in the 29. Chapter of Deuteronomie, where the Lord saith thus, When a man heareth the words of this curse, and yet flattereth himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkenness to thirst (that is, one sinne to another) the Lord will not be mercifull unto him, but the wrath of the Lord and his jealousie shall smoake against that man, and every curse that is written in this booke shall light upon him, and the Lord shall put out his name from under Heaven.

Here we see how the mighty God doth

both thunder downe upon such as goe on in their sins, presuming of his mercie, and saying in their hearts, If I may have but a Lord have mercy upon mee three houres before death. I can not. But it is just with God, when these three houres come, to shut them up in blindness, and hardnesse of heart, as a just plague for their presumption. Therefore the Prophet David, seeing the greivousnelle of this sinne, prayeth to be delivered from it: Keep me, O Lord (saith he) from presumptuous sins, let them not reigne over me. Let all men therefore take heed of presumptuous sins. For though God be full of mercy, yet will hee shew no mercy to them that presume of his mercy. But they shall once know, to their cost, that justice goeth from him as well as mercy.

Psalm 19.

Phil. Let us come to the third gate, which is, the *Example of the multitude.*

Theol. This is proved in the 13. of Exodus, verse 12. Where the Lord saith flatly, Thou shalt not follow a multitude to do evill. In another place the Lord saith, After the doing of the Land of Egypt, wherein ye dwelt, shall ye not doe; and after the manner of the Land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

Levit. 18.3.

Against this Law did the children

of Israel offend, when they said in the stubbornesse of their hearts to the Prophet Jeremie, The word that thou hast spoken unto us in the name of the Lord wee will not heare, but we will do whatsoever goeth out of our mouth, and we will do as we have done, both we and our Fathers, our Kings, and our Princes, in the Cities of Judah, and the streets of Jerusalem, Jer. 44. 16.

Note here how they doe altogether refuse the word of the Lord, and how they follow the example of the multitude. We see in these our dayes by lamentable experience how thousands are violently carried downe the stream, and for defence of it some will say, Doe as the most men do, and the worst will speak ill of you: which is a very wicked speech. For if we will follow the course of the most, we shall have the reward of the most, which is eternall perdition.

Let us therefore take heed of bending with the many: for the many of the world doth weigh down all things that can be spoken out of the word of God, and openeth a very wide passage into hell.

Phil. Proceed to the fourth gate into hell, which is, the Long custome of sinne.

Theol. This is noted by the Prophet Jeremy to be a very dangerous thing.

thing. For hee saith, Can the Black moore change his skin, or the Leopard his spots? Then may yee also doe good, which are accustomed to doe evill. Proving thereby, that it is as hard a matter to leave an old custome of sinne, as to wash a Black-moore white. or to change the spots of a Leopard; which because they are naturall is most impossible. So when men through custome have made swearing, lying, adultery, and drunkenness (as it were) naturall unto them, oh how hard it is to leave them! For custome maketh another nature, and taketh away all sense and feeling of sin.

Jer. 13. 23.

Phil. Let us heare of the fifth gate, which is, the *Law escaping of punishment.*

Theol. This is abounded by the wise men in these words, Because sentence against an evill worke is not executed speedily, therefore the hearts of the children of men are set in them to doe evill. Where hee sheweth, that one cause why men are so hardened in their sinnes, is, because God winketh at them, and letteth them alone, not punishing them immediately after they have sinned. For if God should forthwith strike downe one, and raine fire and brimstone upon another, and cause the earth to swallow up a third, then men would feare indeed. But

Eccl. 8. 11.

it hath bene shewed before, that God taketh not that course, but though he meet with some in this life, yet he lets thousands escape; and that makes them more bold, thinking they shall never come to their answer: even as an old thief, which hath a long time escaped both prison and gallows, thinks he shall alwaies so escape, and therefore goeth boldly on in his thefts. But let men take heed: for, as the Proverb saith, Though the Pitcher goeth long to the Well, yet at last it cometh broken home. So though men escape long, yet they shall not escape alwaies: for there will come a day of reckoning, a day that will pay it home for all. Thus you see how impunity leadeth numbers to destruction: that is, when men are let alone, and neither smitten by the hand of God, nor punished by the Law of the Magistrate.

Phil. Let us come to the sixth gate, which is the *Hope of long life*.

Theo. This is affirmed by our Lord Jesus concerning that rich worldling, who, when hee felt the world come in upon him with full streame, said he would pull down his barnes, and build greater, and say to his soule, Soule, thou hast much goods laid up for many yeares: live at ease, eat, drinke, and take thy pastime. But
our

our **Saviour** calleth him: **fools** for
flattering himselfe in security and pro-
mising unto himselfe long life. **Moses**
over, hee plainly told him that the
same night hee should make a hellish
and miserable end. **Acts**, I pray you,
how **Jesus Christ**, the fountaine of
all wisdom, calleth this man a foole,
and putteth a reason thereof; to wit,
because hee gathered riches to himselfe,
and was not rich in **God**: hee had
great care of this life, and none at all
for that which is to come. So then it
followeth that all such are right fooles
indeed, and may be chronicled for
fooles (how well soever they be taken
and reputed in the world) which
have much care for their bodies, and
none for their soules; great care for
this life, and little for that which is to
come. Well, let all such profane
worldlings as desire and vote of
long life (and therefore deferre the
day of their repentance and conver-
sion unto **God**) take heed by this mans
example, that they reckon not with-
out their host, and be suddenly snatched
away in the midst of all their plea-
sures and jollities: as **Job** saith, Some
die in their full strength, being in all
ease and prosperity: Their breasts run
full of milke, and their bones run full
of marrow. Wee see therefore how
dangerous a thing it is for men to
flatter

Job 21. 17.

Butter and seeth up themselves with hope of long life.

Phil. Proceed to the seventh gate, which is, Conceitednesse.

Prov. 10. 11.

Prov. 26. 16.

Theol. This is indeed a very broad gate into hell. For the Scripture saith, Seek thou a man wise in his owne conceit? There is more hope of a foole than of such a one. And againe, The foole is wiser in his owne eye, then seven men that can give a sensible reason. The holy Ghost woe see affirmeth, that such as are gulfed up with an overbearing of their owne gifts, are farthest of all other from the Kingdome of Heaven. For they despise the wisdom of God to their owne destruction. They hold scorn to be taught: they will say they know as much as all the Preachers can tell them. For what can all the Preachers say more then this? We are all sinners, we must bee saved by Christ, we must do as wee should be done to. There is no more, but doe well, and have well, &c. Alas poore soules, they looke close, they are desperately hoven up with conceitednesse, not knowing that they are poore, naked, blind, and miserable.

Rev. 3. 17.

These men trust altogether to their owne wit, learning, policie, riches, and great reputation in the world.

world. And because all men crouch
to them, and clap their hands at
them, therefore they such like Car-
nic-Cocks, set up their feathers and
draw their wings upon the ground
with a kind of haught and disdain
of all men, as if they were the on-
ly might of the world. Whosoever
when men doe praise them for their
naturall gifts, teaches them, and ap-
plaud them, then it is a wonder to
see how they stroke themselves, as
though they would easily with take
their flight, and mount unto the
clouds. But let all, insolent and
conceited men hearken unto the voice
that is pronounced against them by
the eternall King of glory, saying,
Woe unto them that are wise in their
owne eyes, and prudent in their owne
sight. Again, let them hearken to
the counsell of God, which saith,
Trust unto the Lord with all thine
heart, but leane not unto thine owne
wisdom. Be not wise in thine owne
eyes, but feare God, and depart
from evill. These silly conceited
fooles think that because they have
the cast of this life, and can running-
ly compass the things of this world
and goe through rich with them,
therefore they can compass heaven
also by their fine wits, and becke de-
vices: but alas, poore & pretches, they

Eph 5. 21.

Pro 3. 5.

1 Cor. 3. 19.

1 Cor. 1. 19.

are greatly and grossly deceived. For the wisdom of the world is foolishness with God, and hee toucheth the wit in their owne craftinesse. And againe the Lord saith, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Let not these men therefore stand too much in their owne light, let them not trust to their owne policies: for they are all but as an ke of one nights freezing, which will receive them that trust unto it. Let them therefore become fooles in themselves, that God may make them wit. Let them denie themselves, that God may acknowledge them. Let them be humbled in themselves, that God may exalt them. For assuredly, there is no use, after this life, of the most exquisite wisdom of flesh, it endeth all when we end. For how dieth the wise man? Even as dieth the foole, saith the holy Ghost. And where all worldly wisdom endeth, there all heavenly wisdom beginneth. Thus therefore we see what a wide gate into hell Concupiscence is, and how many enter in therat:

Ecclesi. 2. 16.

Phil. Now let us understand of the eighth gate into hell, which is, *Ill Company.*

Theol. The Spirit of God foreseeing the great danger of this, and knowing

knowing how ready wee are to be carried away with ill company, both giving us most earnest warning to take heed of it as a most dangerous thing. Enter not (saith hee) in the way of the wicked, and walke not in the way of evill men. Avoid it, goe not by it, turne from it, and passe by. **The reason** hereof is pointed in another place, where it is said, A companion of fools shall be made worse. Let men therefore take heed of ill company, for many thereby have bene brought to the gallows, and have confessed upon the ladder, that ill company hath brought them unto it, and therefore have admonished all by their example to take heed and beware of lewd company. **Wherever** the Scriptures saith, Hee that followeth vaine companions shall be filled with poverty. **And again** in the same chapter, Hee that keepeth company with banquetters shameth his father. **Let us therefore say with David,** I am a companion of all them that feare God, and keepe his commandements. **And on the contrary let us say with him,** I have not haunted with vaine persons, neither kept company with the dissemblers. I hate the assembly of the evill, and have not accompanied with the wicked. **Let us therefore by Davids example shun the company of the wicked :** for as a man is,

Prov. 4-14.

Prov. 13-20.

Prov. 18-19.

Psa. 119-43.

Psal. 1-6.

is, so is his company. It is the surest
note to discern a man by. For as
all unliketh things are unsociable, so all
like things are sociable. Wherein let
us beware how we describe not our selves
with halme words, and an opinion of
our owne strength, as if we were as
strong as Chast, and could not be
drawne away with any company. No,
no, we are more apt to be drawne
than to draw; to be drawne to chill
by others, then to draw others to
good: therefore God saith by his
prophet, Let them returne unto
thee, but returne not thou unto them.
Undoubtedly hee is an oddeman that
is not made weale with ill company.
For can a man touch pitch, and not
be defiled therewith? Can a man
carrie coales in his bosome, and not
be burnt? Daily and lamentable
experience sheweth, that many of
them which thinke themselves strong,
are this way most grievously smit-
ted. Let a man thinke therefore hee
never abandoneth chill, till hee aban-
don ill company. For no good is
concluded in this Parliament. For
ill company is the suburbs of hell.
Furthermore, it is to be observed,
that some, upon admonitions and some
inward compunctions of their owne
conscience, do leave their sinnes untill
they have new provocations, and un-

Jer. 17. 18.

till they come amongst their old companions and companions, and then are they carried backe againe to their old byas, and returns to their folly, as a dog returneth to his vomit. For we see some, which otherwise are of good natures and dispositions, most pitifully and violently carried away with ill company. For even as green wood of it selfe is unapt to burne, yet being laid on the fire with a great drale of seare wood, it burneth as fast as the rest: So many toward youths, which of themselves are not so prone unto evil as others, yet with this violent streame and blustering tempest of ill company are carried away.

Pro. 25. 11.

Phil. Let us come to the last gate, which is, the *Evill examples of Ministers.*

Theol. It grieveth me, and I am almost ashamed to speak of this point: for is it not a woefull and lamentable thing, that any such should be found amongst the sons of Levi? Is it not a curse, that the Ministers of Christ should be of a scandalous conversation? For if the eye be dark, how great is the darknesse? If they be examples of all evil to the flocke, which should be patternes, lights, and examples of all goodnesse, must it not needs strengthen the hands of the wicked, so as they cannot returne from their wickednesse?

Jer. xij. 21.

wickednesse? But this is an old disease and evil sickness, which hath alwayes been in the Church. The Prophet Jeremy doth most grievously complaine of it in his time, and saith, That from the Prophets of Jerusalem is wickednesse gone forth into all the Land. For both the Prophet and the Priest doe wickedly. I have seen (saith he) in the Prophets of Jerusalem filthinesse. They commit adultery, and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all unto mee as Sodom, and the inhabitants thereof as Gomorrah. And in the ninth verse of the same Chapter he sheweth, that it was no pleasure or joy unto him so publicly to reprove them, but that he did it with exceeding griefe, as being forced therunto, both in regard of Gods glory, and the good of the Church. His words are these, Mine heart breaketh within mee, because of the Prophets, and all my bones shake. Moreover, in the same Chapter is set downe how the Lord would feed them with wormwood, and make them drinke the water of gall, and sundry other wayes plague them for their flatteries, seducements, corrupt doctrine, and evil example of life.

Phil. Most certaine it is that the evil example

example of Ministers, and especially of Preachers, is very dangerous and offensive: for thereby thousands are hardened in their finnes. For men will say, Such a Minister, and such a Preacher doth thus and thus, and therefore why may not we doe so too? They are learned, and know the Word of God, therefore if it were evill, I hope they would not doe it: for they should be lights unto us, and give us good examples. Therefore sith they doe such things, wee cannot tell what to thinke, or what to say to the matter: they bring such simple folke as wee are into a mammering.

Theol. Oh that I could with the Prophet Jeremy quake and shake to thinke of these matters! Oh that I could mourn as a Dove in penning of it! Oh that I had in the wilderness a cottage, and could with Job be a hearer to the Dragons, and a companion to the Distriches, whilst I have any thoughts of these things! Oh that I could weep and mourne without sin, before I could you an answer! For weep indeed I may, but answer I cannot. Blas (with much griefe I speake it) all is too true that you say, and herein the people have a vantage against us, if I may call it a vantage. But let this be my answer: If the blind lead the blind, both shall fall

MAL. 2. 14

fall into the ditch. **Blind guides and blind people shall perish together.** It because we are wicked, they will be more wicked, then both they and we shall burne in hell fire together. Then let them reckon their gaires, and see what they have got. They have small cause to triumph over us: for thereby their market is never a whit augmented. Let them take this for answer. And let us that are the Ministers of Christ, and Preachers of the Gospel, looke narrowly to our selves, and make straight steps to our feet: for if we tread never so little ampy, we may see how many eyes are upon us. Let us therefore with David pray continually, Order my goings, O Lord, that my foot-steps slip not: for when my foot slipped they rejoyced against mee. And as for the people, let them follow the examples of those which walke unblameably (as God be thanked some such there be) and let them see the examples of such as are offensive. So shall God have more glory, and they more peace in their owne hearts. Thus have we heard what a wide gate is opened into Hell by the evill example of Ministers, and especially of Preachers.

Phil. Well, sith there be so many bars out of Heaven, and so many gates into Hell,

Hell, it is a very hard matter to break thorow all these bars, and to enter into life; and as hard a matter to misse all these gates, and to escape Hell. He quirs him well that can doe it.

Theol. **Trus indeed.** And as hard a thing as that is, so hard a thing is it for flesh and blood to enter into the Kingdome of Heaben. And yet most men make light of it, and thinks it is the easiest matter of an hundred.

Asm. As hard as it is, yet I hope by the grace of God I shall be one of them that shall enter in. For so long as I doe as I would be done to, and say no body no harme, nor do no body no harme, God will have mercy on my soule. And I doubt not but my good deeds shal weigh against my evill deeds, and that I shall make even with God at my later end. For, I thank God for it, I have alwaies lived in his feare, and served him with a true intent: Therefore I know that so long as I keep his commandements, & live as my neighbours doe, and as a Christian man ought to do, he will not damn my soule.

Theol. **Can you then keep Gods Commandements?**

Asm. As neere as God will give mee grace.

Theol. **Say, but I aske you whether you keep them or no?**

Asm. I doe assay to keep them as neere as I can. I doe my true intent.
Though

Though I keep them not all, yet I am sure I keep some of them.

Theol. Because you say you keep some of them, I pray you let me be so bold with you as to examine you in the particulars. You know the first Commandement is this: Thou shalt have none other Gods in my sight. Now say you, doe you keep this?

Asw. I am out of all feare of it. For I never worshipped any God but one. I am fully perswaded there is but one God.

Theol. What say you to the second Commandement? Thou shalt not make to thy selfe any graven image, &c.

Asw. I never worshipped any images in my life, I despise them, I know they cannot help me, for they be but stocks and stones.

Theol. What say you to the third Commandement? Which is this, Thou shalt not take the Name of the Lord thy God in vaine, &c.

Asw. Nay certainly, I was never counted a swearer in my life, but I have served God alwaies of a child, and have had a good faith in him ever since I could remember; I would be sorry else.

Theol. What say you then to the fourth Commandement? Remember that thou keep holy the Sabbath day, &c.

Asw.

Asm. Nay, for that matter I keep my Church as well as any man in the parish where I dwell, and mind my prayers as well when I am there. I thanke God for it (though I say it my selfe) I have beene alway well given, and have loved Gods word with all my heart; and it doth mee good to heare the Epistles and Gospels read every Sunday by our Vicar.

Theol. Tell me, what say you to the first Commandement: which is; Honour thy Father and thy Mother, &c. Do you keepe this?

Asm. I have alwayes loved and obeyed my father and mother from my heart. I hope there is no body can accuse me for that: and I am sure, if I keepe any commandement, it is this. For when I was a boy, every body said that I was well given, and a toward child. Therefore if I should not keepe this Commandement, it would be a great griefe to mee, and goe as neere my heart, as any thing that came to mee this seven yeeres.

Theol. What say you to the sixt Commandement: Thou shalt not kill?

Asm. It were strange if I should not keepe that.

Theol. What say you to the seventh: Thou shalt not commit adultery?

Asm. I thank God for it, I was never given to women. God hath alwaies kept

kept mee from that ; and, I hope, will so still.

Theol. What say you to the eighth : Thou shalt not steale ?

Asun. I am neither whore-master nor thiefe.

Theol. What say you to the ninth : Thou shalt not beare false witness? &c.

Asun. I detie all false witness bearing from my heart.

Theol. What say you to the last : Thou shalt not covet ?

Asun. I thank God for it, I never coveted any mans goods but mine owne.

Theol. Now I perceive, you are a wonderfull man : you can keep all the Commandements. You are like the blind Ruler, which said unto Christ, All these things have I kept from my youth. I perceive now indeed, that it is no marvell though you make so light of Preaching : for you have no need of it. You are whole, you need not the Physician : you feele no misery, and therefore you care not for mercy. For where misery is not felt, there mercy is not regarded : but I see you need no Saviour.

Asun. You say not well in that, I need a Saviour : and it is my Lord Jesus that must save me ; for he made me.

Theol. What need you a Saviour, sith you are no sinner ?

Asun. Yes, beleve mee, I am a sinner.

We

We are all sinners : there is no man but hee sinneth.

Theol. How can you be a sinner, if you keepe all the Commandements ?

Ans. Yes, I am a sinner for all that.

Theol. Can you both be a sinner, and be without sinne too ? for hee that keepeth the Commandements, is without sinne : which thing you say you doe. But I see how the case standeth ; that a great number of such ignorant and sottish men as you are, will in generall say you are sinners, because your conscience telleth you so ; but when it cometh to particulars, you know not how you sinne, nor wherein. I pray you therefore, let mee lead you thozow the Commandements againe, and deale with you in particulars, that I may bring you to the sight of your sinnes. How say you therefore, doe you upon your knees, every morning and evening, give God thanks for his particular mercies, and manifold labours towards you ? And doe you call much upon him privately, and much also with your family ? Answer me plainly and simply.

Ans. I cannot say so.

Theol. Then you have broken the first Commandement, which chargeth us to give God his due worship ;
 whereof

whereof prayer and thanksgiving are a part. So then here, at the very entrance, you are found guilty. Further, I demand of you, whether you never had any by-thoughts in your prayers, and your heart hath not been upon other matters, even then while you were in prayer?

Ans. I cannot deny that: For it is a very hard matter to pray without by-thoughts.

Theol. Then (by your owne confession) you have broken the second Commandement, which doth command the right manner of Gods worship: that is, that as wee must worship God, so wee must doe it in faith, love, zeale, and pure affections. So that here you are guilty also; because when you pray, your minde is of other matters, and you doe it not in sincerity and truth. Further, I demand of you, whether you did never swear by your faith, or truth, or by our Lady St. Mary, and such other oathes?

Ans. Yes by S. Mary have I: I must needs confesse it.

Theol. wee need no further witness, your very answer proveth it; for your answer is an oath: therefore, here also are you guilty, because you swear by idols. Further, I demand of you, whether you did never travell

to faires on the Sabbath Day, or make bargaines on that day, or take Iournies, or talke of worldly matters, neglecting holy Duties.

Asan. Yes, God forgive me, I have.

Theol. Then are you guilty of the breach of the fourth Commandement, which chargeth us, on paine of death, to spend the Sabbath Day in holy and religious Duties, both publickely and privately. Further, I demand whether you instruct your wife, children, and seruants in the true knowledge of God, and pray with them or no?

Asan. I am sure you would have mee speak the truth. I must needs confesse, I do not, neither am I able to do it.

Theol. Then are you guilty of the breach of the fifth Commandement, which commandeth all Duties of superiours towards their inferiours, and of inferiours towards their superiours, whereof prayers and instructions are a part. Moreover, I demand whether you were euer angry or no?

Asan. Yes, an hundred times in my dayes: and I thinke there is no body but will be angry at one time or other, especially when they have cause.

Theol. Then you have broken the sixth Commandement, which chargeth us to aboid wrath, anger, malice, desire of revenge, and all such like

forerunners unto murder. Furthermore, I aske you, whether you did neuer look upon a woman with a lust in your heart?

Ans. Yes, for I thinke there is no man free from thoughts that way. I had thought thoughts had beene free.

Theol. No: thoughts are not free before God; for God knoweth our thoughts, and will punish us, arraign us, and condemne us for thoughts. Men know not thoughts; and therefore can make noe Lawes against thoughts: but because God is p[re]s[en]t to all our most secret thoughts, therefore hee hath made Lawes against them, and will condemne them. Therefore I conclude, that if you have nourished adulterous thoughts in your heart, you are guilty of the breach of the seventh commandment, which forbiddeth all secret thoughts and provocations whatsoever to adultery. But further, I demand, whether you did never pilfer, purloine, and steale some small things from your neighbour: as pasture, poultry, conies, apples, and such like?

Ans. I cannot cleere my selfe in these things: for I had thought they had beene no sinne.

Theol. Then have you broken the
eigh

eight Commandement, and stand guilty of eternall death. For God in this Commandement chargeth us to have as great care of our neighbours goods, as of our owne: and not to injure him any manner of way, in thought, word, or deed. Therefore all deceits, pilfering, oppressing, and all unjust dealing with our neighbours goods, is here condemned. Moreover, let me ask you, whether you did never lie or dissemble?

Ans. Yes assuredly.

Theol. Then have you broken the ninth Commandement: wherein God chargeth us, both in witness bearing, and all other matters, to speake the plaine truth from our heart: without lying, or dissembling.

Last of all, I demand, whether you did never in your heart desire something that was not your owne: as your neighbours house or ground, kine or sheepe, &c. therein bewraying the discontentment of your heart.

Ans. I am as guilty in this as in any thing: For God forgive me, I have often desired and lusted after this and that, which was none of mine owne, and so have bewrayed my discontentment.

Theol. Then I perceiue (by your owne confession) that you are guilty of the breach of all the Commandements.

Asun. I must needs confesse it : for I see now more into that matter then ever I did. I never heard so much before in my life, nor was ever asked any such questions, as you aske mee. I had thought many of those things, which you asked mee, had been no sinnes at all.

Theol. I could have convicted you in a thousand other particulars, wherein you doe daily and hourly breake the Law of God. But my purpose was onely to give you a taste of some particular transgressions, and therewithall some little light by the way into the meaning of the Law: that thereby you might be brought to some better sight of your selfe, and might a little perceive in what case you stand before God; and by that little conceive a great deal more.

Asun. Well : now I do plainly see, that I have been deceived, and am not in so good estate before God, as I thought I had been. Moreover, I see that thousands are out of the way, which thinke they are in a good case before God : whereas indeed they are in blindnesse, and in their sinnes. But Lord have mercie upon us. I doe now plainly see, that I am farre from keeping the Commandments : and I thinke no man doth keep them.

Theol. You may sweare it, I war-
rant

rant you. For neither Saint Paul, David, or the Virgin Mary could ever keep any one of the Commandments. I am glad you begin to see into the Law of God, and to have some taste that way. For as a mans knowledge and in-sight is into the Law, so is his knowledge and in-sight into himselfe. Hee that hath a deep in-sight into the Law of G O D, hath also a deep in-sight into himselfe. Hee that hath no in-sight into the Law, can have no in-sight into himselfe. For the Law is that glasse, wherein we doe behold the face of our soules before G O D. The Apostle saith, By the Law cometh the knowledge of sinne. Therefore those which are altogether ignorant of the Law, and never behold themselves in this glasse, doe commit an hundred sinnes a day, which they know not of; and therefore are not grieved for them. For how can a man be grieved for that which hee knoweth not? Went now further, I pray you to give mee leave to aske you some more questions of the principles of Religion, to the end, that you, knowing and feeling your ignorance, may be humbled therewith, bewaile it in time, and seek after the true knowledge of God. But yet, by the way, I will aske Antilegon a question or two; because I deare to understand

What knowledge hee hath in the grounds of Religion. Tell me therefore, Antilegon, what was the reason why Christ was conceived by the holy Ghost.

Antil. I could answer you, but I will not. What authority have you to examine me? Shew your commission. When I see your warrant, I will answer you: in the meane time, you have nothing to doe to examine mee. Meddle with that you have to do withall.

Theol. I perceiue you are not onely ignorant, but wilfull and obstinate, and refuse all instructions. Therefore I will leave you to God, and to your galled conscience. But I pray you, Answerus, answer this question. What thinks you, what was the reason that Christ was conceived by the holy Ghost?

Answer. Belceve me, Sir, that is an hard question. You may aske a wise man that question: For I cannot answer it.

Theol. What say you then to this? Who was Christs mother?

Answer. Marry, Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Answer. I am somewhat ignorant, I am not book-learned: but if you will have my simple opinion, I thinke it was the Divell. For none but the Divell would put our sweet Saviour to death.

Theol.

Theol. What is the holy Catholike Church which you do desire?

Asw. The communion of Saints, the forgiveness of sins.

Theol. What do you pray for, when you say, The Kingdom come?

Asw. I do pray that God would send us all of his grace, that wee may serve him, and doe as wee ought to doe, and keep us in a good minde to God-ward, and to have him much in our minde. For some (God blesse us) have nothing but the Divell in their minde: they doe nothing a Gods name.

Theol. What is the Sacrament?

Asw. The Lords Supper.

Theol. How many Sacraments be there?

Asw. Two.

Theol. Which be they?

Asw. Bread and Wine.

Theol. What is the principall end of your coming to receive the Sacrament?

Asw. To receive my Maker.

Theol. What is the principall use of a Sacrament?

Asw. The body and bloud of Christ.

Theol. What profit and comfort have you by a Sacrament?

Asw. In token that Christ died for us.

Theol. I can but pity you for your ignorance: for it is exceeding grosse and palpable. Your answers are to

no purpose, and bewray a wonderfull blindenesse and senselesnesse in matters of Religion. I am sorry that now I have not time and leisure to let you see your folly and extreme ignorance; as also to lay open unto you the sense and meaning of the Articles of the Faith, the Lords prayer, and the Sacraments, and all other the grounds of Christian Religion.

Asus. What course would you wish me to take, that I may come out of ignorance, and attaine unto the true knowledge of God?

Theol. Surely I would wish you to be diligent in hearing of Sermons, and reading the Scriptures, with prayer and humility. Also that you would peruse Catechismes, and other good bookes, and especially Virels grounds of Religion, and the woordes, of the two worthy servants of God, Master Giffard, and Master Perkins; and other men, that have done great service to the Church, and for whom thousands are bound to give God thanks. If you take this course, you shall by Gods grace, within a short time, grow to some good measure of knowledge in all the main grounds of Christian Religion.

Phil. I had not thought any man had beene so ignorant as I now perceive this man is.

Theol.

Theol. Yes verily, there be thousands in his case. And I doe know by experience, that many will use the very same answers, or at least very little differing.

Phil. I warrant you, if you had questioned with him of kine or sheepe, purchasing of land, taking of leases, or any other matters under the Sun, you should have found him very ripe and ready in his answers.

Theol. I am so perswaded too: for let a man talke with worldly men of worldly matters, and their answer is never to seeke. They will talke very freshly with you of such matters, if it be all the day long. For they have a deep insight into earthly things, & doe wholly delight to talke of them, bring never weary. For it is their joy, their meat, and their drink. But come once to talke with them of Gods matters (as of faith, repentance, regeneration, &c.) you shall find them the veriest dullards and dunces in the world. For when speech is had of these things, they are so befogged that they cannot tell where they are, nor what they say.

Phil. In my judgement, such mens case is very pitifull and dangerous: and so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionlesse. For God saith, My people perish for want of knowledge.

knowledge. Our Lord Jesus saith, that ignorance is the cause of all errors. Ye erre, saith he, not knowing the Scriptures. The Apostles saith, that ignorance doth alienate us from the life of God: For, saith he, the Gentiles were darkened in their cogitation, being strangers from the life of God, through the ignorance that is in them. So then it is cleere that ignorance is not the Mother of devotion, as the Papists doe abouch; but it is the Mother of error, death, and destruction, as the Scripture affirmeth. Our Lord foreseeing the great danger of ignorance (how thereby thousands are carried headlong into hell) doth admonish all men to search the Scriptures, which doe testify of him, that so they might get out of the most dangerous guile of ignorance, wherein multitudes are implunged. Therefore the Noble men of Berea are commended by the holy Ghost, because they received the word with all readiness, and searched the Scriptures daily, whether those things were so. Oh therefore that men would earnestly seeke after the knowledge of God in time, and (as the Prophet saith) seeke the Lord whilest he may be found, call upon him whilest hee is neere. Ezech. 33.6.

Phil. I doe see that all ignorance in matters

matters of faith is dangerous, but I thinke wilfull ignorance is of all other most dangerous.

Theol. Wilfull ignorance (no doubt) is a plaine prognostication and demonstrative argument of eternall death for it is a most horrible and fearfull thing for men to refuse instruction, despise counsell, harden their hearts, stop their eares, and close up their eyes against God. This is the very upshot of our decay.

Phil. I pray you, what call you hardnesse of heart?

Theol. A hard heart is that which is neither moved with Gods mercies, nor scared with his judgements; neither feareth the Law, nor regardeth the Gospel; neither is holpen by threatnings, nor softened by chastenings; which is unthankfull for Gods benefits, and disobedient to his counsels; made cruell by his rods, and dissolute by his labours; unthankfull to his kindness, and fearlesse to perill; uncourteous to men, and wretched to God; forgetfull of things past, negligent in things present, and improvident in things to come.

Phil. Lay forth yet more plainly the state of ignorant and hard-hearted men, and shew how lamentable it is.

Theol. If a man bee outwardly blind, wee do pittie him, and say, There goes

goes a poore blind man ; but if hee be both blind and deafe, doe wee not more pity him, and say, *Oh* in how miserable a case is that man ! but if hee be both blind, deafe, and dumb, doe wee not most of all pity him, and say, *Oh* that man is in a most wofull taking, and in a most pittifull plight !

How much more then are they to be pitied, which, as concerning their soules, are both blind, deafe, and dumb : For the diseases of the soule are farre more dangerous and more to be pitied then those of the body.

Would it not pity a manys heart to see a poore sheepe in a Lions mouth, whilst hee teareth him, rendeth him, and puls out his guts ? Even such is the case of ignorant men in the clawes of the Diuell. For the Diuell hath them under him, rideth them at his pleasure, and teareth their soules in pieces.

Oh that wee had eyes to see these things, hearts to feele them, and affections to be thoroughly moved with them, then unto mourning and tears !

Phil. Few doe thinke that ignorant men are in so wofull case as you speake of ; for they thinke ignorance will excuse them. And some will say, they are glad they have so little knowledge. For if they should have much knowledge

ledge of their Masters will, and do it not, they should be beaten with many stripes; but now, being ignorant, they thinke all is life.

Theol. God willed his people to offer sacrifice for their sinnes of ignorance, therefore ignorance is a sin, and excuseth no man. And as for the state of their soules before God, it is most miserable, if wee could see into their soules as wee see their bodies. For assuredly there be multitudes which ruffle it out in belbets and rikes, and most brave and glittering outsidew, but inwardly are full of filthinesse and sin: they have fine delicate bodies, but most ugly, black, and filthy soules: if a man could see into their soules as hee doth into their bodies, hee would stop his nose at the stink of them. For they smell ranke of sin in the nostrils of God, his Angels, and all good men.

Phil. Then I perceive by your speech that the case of all ignorant and profane men is fearfull in the sight of God, and that all good men are to pity them, and to pray for them.

Theol. If two blind and deafe men should walk in a hotten path that leads to a great deep pond, wherein they are like to be drowned if they goe forwards, and two men farre off should whoope unto them, and wille them not
to

to goe forward lest they be drowned, yet they neither seeing any man, nor hearing any man, goe forward, and are drowned: were not this a lamentable spectacle to behold? Even so is it with all the ignorant, blinde, and deafe soules of the world, for they cast no perill, but walke on boldly to destruction. And though the Preachers of the Gospel whoop never so loud unto them, or give them never so many warnings and rebates to take heed, yet they, being inwardly blinde, see nothing, & spiritually deafe, hear nothing, and therefore goe on forward in their sin and ignorance, till they suddenly fall into hell pit.

But case also two great Armies should pitch a field, and fight a main battell upon a plaine, and that some man should stand upon the top of a mountaine hard by, and behold all, and should see with his owne eyes how thousands, and ten thousands went to worck, and fell downe on every side as thicke as haffe, the whole plaine swimming in bloud: and should also heere the groaning of soldiers wounded, and the dolefull sighs and groanings of many Captaines & Colonels giving up the ghost: were not this a most woofull spectacle? Even so, when wee doe cleere'y see Satan wound and murder thousand thousand

thousand soules, is it not a farre more tragicall and lamentable sight & and ought it not even to kill our hearts to behold it? but (alas) men have no eyes to see into these things. And yet certaine it is, that **Sathan** doth continually, and in most fearfull manner massacre innumerable soules. Thus have I shewed you the wofull estate of profane and ignorant men.

Phil. If it be so, you that be Ministers and Preachers of the Gospel, and have taken upon you the cure and charge of soules, have need to looke about you, and doe what in you lieth to save soules; and, as good shepherds, in great pitie and compassion, to labour to pull them out of the pawes of this roaring Lion, which goes about continually, seeking whom hee may devoure.

Theol. It standeth us upon indeed very seriously and carefully to looke to it, as we will answer it at the dreadfull day of Judgement. For it is no small matter that we have taken in hand, which is, to care for the flocke which **Christ** hath bought with his blood. would to God therefore that wee would leave striving about other matters, and strive together all about this, who can pull most out of the Kingdome of **Sathan**, sinne, and ignorance; who can
win

win most soules; and who can per-
 forme best service to the Church.
 This were a good strife indeed; and
 would to God that wee might once
 at last with joynd forces goe about
 it, and with one heart and hand joyne
 together to build up Gods house. If
 through our owne follies the worke
 hath been hindered, or any breach
 made, let us in wisdome and love la-
 bour to make it up againe: if there
 have been any declining and cold-
 nesse, let us now at last revive, let
 us stirre up our selves, that we may
 stirre up others: let us be zealous and
 fervent in spirit, that we may through
 Gods grace put life into others, and
 rouse up this dead, declining, and cold
 age wherein we live. So shall God
 be glorified, his Church edified, his
 Saints comforted, his people saved,
 his throne erected, and the kingdome
 of the Devil overthrowne.

Phil. What thinke you were the best
 course to effect this which you speake
 of?

Theol. This is a thing that must
 be exceedingly laboured in of us
 which are the Ministers and Prea-
 chers of the Gospel. And here is
 required diligence, and (as wee say)
 double diligence: for the people are
 every where very ignorant. Some
 are stones, altogether incapable of

instructions : others are froward and wilfull: some will receive the doctrine, but not the practice : some againe are altogether set upon perbushnesse and cavilling. So that a man were better take upon him the charge of keeping wolves and Beares , then the charge of soules. For it is the hardest thing in the world to reforme mens disorders , and to bring them into order ; to pull mens soules out of the Kingdome of Satan, and to bring them to God. It is, as wee say, an endlessse piece of worke , and infinite toyle, a labour of all labours : I quake to thinke of it. For men are so obstinate and irrefragable, that they will be brought into no order : they will come under no yoke. They will not be ruled by God, nor bydded by his word. They will follow their owne swinge. They will runne after their owne lusts and pleasures. They will rage and stoyne if you goe about to curb them, and restraine them of their wills, likings, and liberties. They will have their wills, likings and liberties. They will have their wills, and follow their old fashions , say what you will, and doe what you can.

Is it not, thinke you, a busse piece of worke to smooth and square such Timber-logs , so full of knots and knobs ?

knobs ? Is it not a tedious and trisome thing to thinke upon ? And would it not kill a mans heart to goe about it ? For how hard a thing is it to bring such into frame, as are so far out of frame ?

Phil. Well, Sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water : let God give the increase. You are Ministers of the Letter ; but not of the Spirit. You baptize with water ; but not with the holy Ghost. If you therefore preach diligently, exhort, admonish and reprove publickly and privately, studying by all good example of life, and seeking with all good zeale, care and conscience, to doe the uttermost that in you lyeth, to reduce them from their evill wayes : I take it, you are discharged, though they remaine stubborn and incorrigible. For you know what the Lord saith by his Prophet, If you do admonish them, and give them warning, then you shall be discharged, and their blood shall be required at their owne hands.

Matth. 23. 9.

Theol. You have spoken the truth. And therefore, although some must needs take upon them this so great a charge, it will be our best course, to labour much with them in Catechizing, and private instructions, and that in most familiar and plaine man=

manner. For much good hath been done, and is done, this way. The ignorant sort must be much laboured upon this way: and so no doubt, much good may be done. For in all labour there is profit. Wherein wee (that are the Ministers of Christ) must be content to be abused, and to teach the poore ignorant people in most plaine manner; asking them many easie questions, and often questioning with them in most plaine and loving manner, till wee have brought them to some taste and smacke of the principles of Christian Religion. Wee must not be ashamed to use repetitions and tautologies, as to tell them one thing twenty times over and over againe, here a line and there a line, here a little and there a little, precept upon precept: as the Prophet speaks. I know right well, nothing goes more against the Romack of a Scholar, and him that is learned indeed, than to doe thus. It is an irksome and tedious as to teach D B C. Some can at no hand endure it. But truly, truly, I finde now, after a long experience that if wee will doe any good to these simple and ignorant soules, wee must enter into this course: and wee may not be ashamed of it. For it will be our crown
and

Prov. 14. 29.

Esa. 12. 10.

John 21. 15.

and our glory to win soules, howe-
 ever wee be abused. Let us therefore
 be well content to stoop downe, that
 Christ may be exalted: let us be ab-
 sed, that God may be honoured: let
 us doe all things in great love to
 Christ, who hath said, If thou lovest
 mee, feed, feed, feed my flocke. Let us
 therefore testifie our love to him by
 feeding his flocke. Let us doe all
 things in great love and deep com-
 passion towards the poore soules that
 goe astray: as it is said, that our
 Lord Jesus was moved to pittie, and
 his bowels did perne to see the people
 as sheep without a shepherd. Let it
 likewise move us thoroughly, and make
 our hearts to bleed, to see so many poore
 sheep of Christ wandring and stray-
 ing in the mountains and wildernesses
 of this world, caught in every bramb-
 le, and hanged in every bush, ready
 to be devoured of the Wolfe. Thus
 have I shewed you what course (in
 my judgement) is best to be taken for
 the delivering of poore ignorant soules
 out of the captivity of Satan and
 sinne.

Phil. Now as you have declared what
 course is best to be followed on your
 part which are Ministers and Preachers
 of the Gospel, so, I pray you, shew what
 is best to be done of us which are the
 people of God.

Theol.

Theol. The best counsell that I can giue you, if it were for my life, is, to be much exercised in the word of God, both in hearing, reading, and meditation thereof, and also to purchase unto your selfe the sincere Ministry of the Gospel, and to make conscience to liue under it; esteeming your selfe happy if you haue it, though you want other things; and unhappy if you haue it not, though you haue all other things. For it is a peerlesse pearle, an incomparable jewell. For the purchasing whereof wee are aduised by our Lord Iesus to sell all that we haue, rather then to goe without it. Againe, our Saviour Christ giues the same counsell to the Church of Laodicea, in these words, I counsell thee to buy of mee gold tried by the fire, that thou maist be rich; and white raiment, that thou maist be clothed, and that thy filthy nakednesse doe not appeare; and anoint thine eyes with eye-salve, that thou maist see. Where you see the word of God is compared to most precious gold, whereby wee are made spirituallly rich; and to glittering attire, wherewith our naked soules are clothed, and to an eye-salve, wherewith our spirituall blindness is cured. We are aduertised also by Iesus Christ, whose counsell is euer the best, to buy these things, what-
 sorber

Mat. 13. 44.

Apoc. 3. 18.

Prov. 23. 23.

soever they cost us. The same counsell also giveth wise Solomon, saying, Buy the truth, but sell it not. So then you see the counsell which herein I give you is not of mine owne, but the counsell of Jesus himselfe, and Solomon the wise: and who can, or who dare except against their counsell?

Asun. Is your meaning that men must of necessity frequent preaching of the word? will not bare reading serve the turne?

1 Cor. 1. 21.

Theol. I told you before that reading is good, profitable, and necessary: but yet it is not sufficient. We must not content our selves with that onely, but we must goe further, and get unto our selves the sound preaching of the Gospel, as the chiefest and most principall meanes which God hath ordained and sanctified for the saving of men. As Saint Paul saith, when as the world (by wisdom) knew not God, in the wisdom of God it pleased God, by the foolishnesse of preaching to save them that beleeve. The meaning of it is, that when as men, neither by naturall wisdom nor the contemplation of the creatures, could sufficiently attaine to the true knowledge of God; the Lord according to his heavenly and infinite wisdom thought of another course, which is, to save men by preaching: which

which the world counteth foolishness. And by the way note, that the preaching of the word is not a thing of humane invention, but it is Gods owne device, & came first from him, & is the next & nearest way to save mens souls.

Wise Solomon also in the Booke of the Proverbs telleth us, that the preaching of Gods word (which hee calleth Vision, using the word of the Prophets, which called these Sermons Visions) is not a thing that may be spared, as that wee may be at our choice whether we have it or no: but he maketh it to be of absolute necessity unto eternall life. For he saith, Where Vision faileth, the people are left naked. So indeed it is in the Original: but the old Translation giveth us the sense thus, Where the Word of God is not preached, there the people perish. Thus you see that Solomon striketh it dead, telling us, that all they which are without preaching of the word, are in exceeding great danger of losing their souls. Oh that men could be perswaded of this! Saint Paul also saith, that faith cometh by hearing the word preached: for hee saith, How can they heare without a Preacher? If faith cometh by hearing the word preached, then I reason thus: No preaching, no faith: no faith, no Christ: no Christ, no eter-

Prov. 29. 18.

Rom. 10. 14.

noill life : for eternall life is only in him. Let us then put them together thus : Take away the word, take away faith : take away faith, take away Christ : take away Christ, & take away eternall life. So then it followes : Take away the word, and take away eternall life.

Or wee may reade them backward thus : If wee will have heaven, wee must have Christ : If wee will have Christ, wee must have faith : If wee will have faith, wee must have the word preached. Then it followeth thus : If wee will have heaven, wee must have the word preached. Then I conclude, that preaching generally, and for the most part, is of absolute necessity unto eternall life, as meat is of absolute necessity for the preservation of our bodies, as grasse and fodder are of absolute necessity for the up-
 t of the life of beasts, and so-
 ll. of . . . solute necessity for the life of fishes. Then this being so, men are with great care and conscience to hear the Gospel preached, to frequent sermons, to resort much to Gods house and habitation, where his honour dwelleth; with David to say, One thing have I desired of the Lord, that will I require, even that I may dwell in the house of the Lord all the daies of my life, to behold the beautie of the Lord, and to visit his holy Temple.
 with

with godly Mary to say, One thing is necessary, and so chuse the better part. With the poore Cripple at Bethesda, to wait for the moving of the waters by the Angel, that his impotency may be cured: I meane, that we should tre our selves to the first moving of the spirituall waters of life by the Preachers of the Gospel, that our spirituall impotency may be holpen and relieved. For the ministry of the Gospel is that golden pipe whereby and where-through all the goodnesse of G D D, all the sweetnesse of Christ, and all heavenly graces whatsoever, are bestowed unto us. Which thing was shadowed in the Law by the Pomegranates in the skirts of Aarons garments, and the golden Bells between them round about, that is, a golden Bell and a Pomegranate, a golden Bell and a Pomegranate. The golden Bells signify the preaching of the Gospel, and the Pomegranates, the sweet savour of Christs death. Proving thereby, that the sweet savour of Christs death, and all the benefit of his passion, should be spread abroad by the preaching of the Gospel. Thus you see, that if ever men purpose to be saved, they must make more account of the preaching of the Gospel then they have done, and not thinke (as most

Luk. 14. 41.

John 1. 7.

Exod. 28.

men doe) that they may be without it, and yet doe well enough: and some had as lief be without it as have it; for it both but delight them, and trouble their consciences: but soe be unto such.

Phil. Yet wee see where the Word is soundly preached, there be many bad people: and the reasons thereof, in mine opinion, are two: The one, that GOD taketh his holy Spirit from many in hearing the Word, so that their hearing is made unfruitfull: The other, that the Divell hath an hundred devices to hinder the effectuall working of the Word, so as it shall doe no good at all, nor take any effect in multitudes of men. But you, Master *Theologus*, can better lay open this matter then I, I pray you therefore speak something of it.

Theol. The sleights of *Sathan* in this behalfe are more, and more sly, then I or any man else can possibly discover. For who is able to descry, or in sufficient manner to lay open the deep subtilties, and most secret and sinfull suggestions of the Divell in the hearts of men? Who is so cunning a craft-master this way, that none can perfectly trace him. His workings in the hearts of men are with such close and hidden decoits, and most methodicall and crafty conveyances, that none can sufficiently find them out. But yet notwithstanding, I
will

will bewray unto you so much as I know, as can conceive of his dealings with them that heare the Word, that hee may steale it out of their hearts, and make it fruitlesse and impossible. First of all he desireth him, and labourerth hard to keep men fast asleep in their sins, that they may have no care at all of their owne salvation, and therefore bewildereth them from hearing or reading the Word at all, lest they should be awaked. If this will not prevaile, but that they must needs heare, then hee craft is to make their hearing impossible, by sleepiness, busynesse, by thoughts, conceitedness, and a thousand such like. If this will not serve the turne, but that the Word hath got within them, and faste upon them (so as thereby they grow to some knowledge and understanding of the truth) then hee practiseth another way, which is, to make them rest themselves upon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leave some sinnes, especially the grosse sins of the World, and doe some good, then hee perswadeth them to trust to those doings without Christ, and to thinke themselves well enough, because they doe some good, and leave some evil. If this be not enough,

Q ;

but

but that men attaine unto the true
 iustifying faith, which apprehendeth
 Christ, and resteth upon his merits,
 then hee deviseth how to blemish the
 beauty of their faith, and weaken
 their comfort through many frailties
 and wants; yea, grosse down-falls and
 rank evils; so as they shall be but
 spotted and leproous Christians. If
 this weapon will not worke, but that
 Christians doe joyne all good ver-
 tues with their faith, and aboun-
 dantly shine forth in all the fruits of
 righteousness, then hee casteth about
 another way, which is, to daunt and
 damp them with discouragements,
 as poverty, necessity, sickness, re-
 proaches, contempt, persecutions, &c.
 If none of all these will doe the
 deed, but that men constantly beleve
 in Christ, and patiently and joy-
 fully endure all afflictions, then his
 last refuge is, to blow them up with
 gun-powder; that is, to puffe them up
 with a pride of their gifts, graces, and
 strength, and so to give them an utter
 overthrow, whilst they doe not walke
 humbly, and give God the praise of
 his gifts.

Thus have you a little taste of Sa-
 thans cunning, in making the word
 unfruitfull amongst us.

Ans. I pray you, good Sir (seeing I
 am ignorant and unlearned) give mee
 some

some particular directions out of the Word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorifie God in the earth, and after this life be glorified of him for ever.

Theol. **Ye** were an infinite thing to enter into all particulars: but briefly doe this; first, seeke God earnestly in his word, pray much, in all things give thanks: eschew evil, and doe good: feare God and keep his commandments: rejoyne your selfe and your household: love vertue and vertuous men: keepe company with the godly, and avoide the society of the wicked. Live soberly, justly, and honestly in this present evil world. **Speake** alwayes gratification. Recompence no man evil for evil, but recompence evil with good. Be courteous and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wrath, and bitterness. Praise your friend openly, reprove him secretly. **Speake** no evil of them that are absent, nor of the dead. **Speake** evil of no man: speake alwayes the best, or at least not the worst. **Reverence** Gods Name, and keepe his Sabbath. **Abide** all the signes of condemnation, and labour

but that men attaine unto the true
 justifying faith, which apprehendeth
 Christ, and resteth upon his merits,
 then hee deviseth how to blemish the
 beauty of their faith, and weaken
 their comfort through many frailties
 and wants; yea, grosse down-falls and
 ranke evils; so as they shall be but
 spotted and leproous Christians. If
 this weapon will not worke, but that
 Christians doe joyne all good ver-
 tues with their faith, and aboun-
 dantly shine forth in all the fruits of
 righteousness, then hee casteth about
 another way, which is, to daunt and
 damp them with discouragements,
 as poverty, necessity, sicknesse, re-
 proaches, contempt, persecutions, &c.
 If none of all these will doe the
 deed, but that men constantly beleve
 in Christ, and patiently and joy-
 fully endure all afflictions, then his
 last refuge is, to blow them up with
 gun-powder; that is, to puffe them up
 with a pride of their gifts, graces, and
 strength, and so to give them an utter
 overthrow, whilst they doe not walke
 humbly, and give God the praise of
 his gifts.

Thus have you a little taste of Sa-
 thans cunning, in making the word
 unfruitfull amongst us.

Ans. I pray you, good Sir (seeing I
 am ignorant and unlearned) give mee
 some

some particular directions out of the Word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorifie God in the earth, and after this life be glorified of him for ever.

Theol. **I**t were an infinite thing to enter into all particulars: but briefly doe this; first, seeke God earnestly in his word, pray much, in all things give thanks: eschew evil, and doe good: feare God and keep his commandements: reioyce your selfe and your household: love vertuous and vertuous men: keepe company with the goodly, and avoide the sortie of the wicked. Live soberly, justly, and holily in this present evil world. ~~Speak~~ **S**peak alwayes graciously, and avoide of any communication. Recompence no man evil for evil, but recompence evil with good. Be courteous and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wrath, and bitterness. Spoke your friend openly, reprove him secretly. ~~Speak~~ **S**peak no evil of them that are absent, nor of the dead. ~~Speak~~ **S**peak evil of no man: speake alwayes the best, or at least not the worst. Reuerence Gods Name, and keepe his Sabbath. Avode all the signes of condemnation; and labour

Q 4

after

after all the signes of saluation. Those
all things take heed of sinne, for that is
the very cut-throat of the soule, and of
all goodnesse. Tremble therefore, and sin
not: for if you sin, mark what follow-
eth:

Six great
dangers
in sinne.

God seeth.
His Angels beare witness.
The Conscience pricketh.
Death threatneth.
The Diuell accuseth.
Hell deuoureth.

Now see then that sinne is no lea-
row or jelling matter. Every sinne
that a man committeth is as a thorne
thrust deep into the soule, which shall
not be got out againe, but with many
a sigh, and many a sorrowfull Oh, ah.
Every sinne is a dangerous way to perdition.
It is a stone, and the point of a Diamond,
upon the conscience, and shall in the
last day (when the Booke shall be o-
pened) accuse us, and give in evidence:
against us. If a man commit sin for
pleasure, the pleasure passeth away,
but the conscience and sting of the sin
abideth, and tormenteth deadly: but if
a man doe well, though with labour
and painefullnesse, the paine passeth a-
way, yet the conscience of well-doing
remaineth with much comfort. But
the best end of sinne is alwayes repen-
tance, if not in this life, then with too
and

and when it is too late. There-
fore take heed in time; take heed, I
say, of sin: for

Six most
hurtfull
effects of
sinne.

- 1 Sinne burdens the heart,
Hab. 3.13.
- 2 Sinne gnawes the conscience,
1 Sam. 25.
- 3 Sin fights against the soul;
1 Pet. 1.11.
- 4 Sinne brings forth death,
James 1.15.
- 5 Sinne makes ashamed,
Rom. 6.21.
- 6 Sin procures plagues of bo-
dy and soule, Deut. 28.

Behold therefore the still effects of
sinne. For this cause Zophar the Na-
mahite speaking very wisely in Job,
saying, When thou shalt lift thy face
out of thy sin, thou shalt be strong, and
shalt not feare: thou shalt forget all
sorrow, thou shalt remember it as the
waters that are past. Where Zophar
plainly sheweth, that the exceeding of
sinne is our strength, and the remem-
bering of it, our weakening: according
to that of Solomon, The way of the
Lord is the strength of the upright
man. Therefore walk in the way of
God, and take heed of the traps of
sinne: for God punisheth every in his
way, some one way, and some ano-
ther; and no sin can escape unpun-
ished. For because God is just, there-

Job 22.

Prov. 28.19.

foze hee must needs punish sin in all men, though in diverse manners; as the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selves in your sins. Remember how every disobedience and every transgression hath had a just recompence of reward. God hath in all ages matched the cause with the effect, that is, sin with the punishment of sin. The Israelites, for breaking the first Commandement, in making other gods, were often smitten by the hand of God. Nadab and Abihu, the sons of Aaron, for the breach of the second Commandement, in offering strange fire upon Gods Altar, were consumed with fire. Hee that blasphemed, and transgressed the third Commandement, was stoned to death. Hee that brake the fourth Commandement, in gathering sickles on the Sabbath, was likewise stoned. Absalom transgressing the fifth, was hanged in his owne haire. Cain transgressing the sixt, in slaying his brother Abel, was branded with the marke of Gods wrath. Sichern the son of Hamor, transgressing the seventh, in defiling Dinah the daughter of Jacob, was slain by Simeon and Levi the sons of Jacob. Achan sinning against the eighth Commandement, in stealing the wedge of gold, and the Babylonish

Not how
God in all
ages hath
punished
transgressors
of his law.
Eccle-3.12.

Lev. 10.2.

Numb. 16.

Numb. 15.32.

1 Sam. 31.
Gen. 4.11.

Gen. 34.26.

Josh. 7.25.

with garment, was stoned to death
Ananias and Sapphira sinning against
the ninth, in lying and dissembling.
were suddenly smitten with death
Ahab transgressing the tenth Com-
mandement, in coveting and discon-
tentment, was devoured of dogges.
O: if you will have originall sinne
therein onely forbidden, then in-
fants are therefore punished with
death, Rom. 5.14.

AA1 5.1.

1. N. 10. 21-24

Thus wee see there is no dalli-
ing with God; but if wee sin, wee
are as sure to be jerked for it as the
coate is on our backe. Therefore let
us not deceive our selves, nor make
light of sinne: for sin is no scar-ving,
and wee shall one day finde it so. And
howsoever wee make light of some
sins, yet in very deed all sin is o-
dious in the sight of God: yea, all
sin is heinous and capitall in this re-
spect, that it is against a person of
infinite being, it is against God
himselve, it is against the highest
Majestie. For the greatnesse of
the person offended doth increase
and increase the greatnesse of the
sinne.

Is for example: If a man rail at
a Justice of Peace, he shall be flogged:
if he rail at one of his Majesties privy
Councell, he shall be imprisoned: but
if he rail at his owne Majestie, he
shall

shall be hang'd. Now then you see how a sin is increased by the dignity of the person offended. Now then, why all mortall offences are but dust in the sight of God (and he is a person of infinite and incomparable Majesty) how heinous and how dangerous a thing is it, in any sort, or after any sort, to sin against his most royal and sacred person? Well then, to grow to some conclusion, thus I beseech you; as to shunning all vice, so to embrace all virtue; as to put off the old man, so to put on the new man. Remember often and always what shall become of you after this life, where you shall be kept perpetually in Hell, as I have said. Look well to that in time; and therefore so live, that you may live always without offence in your serious cogitation,

Nine
profita-
le con-
siderati-
ons.

{ What you have been.
{ What you are.
{ What you shall be.
{ What God hath done for you.
{ What he doeth.
{ What he will do.
{ Gods judgements past.
{ Gods judgements present.
{ Gods judgements to come.

Break at last, and take care for your
redemption. Stop no longer in sinne,
lest

lest yet perish eternally. For verily there is a reward for the righteous: doubtless there is a God that judges the earth. And this is the best counsell I can give you.

72-211.

Asia. Your counsell is very good. I pray God give me grace to follow it, and so to live, that I may please God, and go to heaven in the end.

Theol. You must take heed you speake not these words of counsell, and say fashion like, having no better purpose in your heart to follow these directions. For there be numbers that can shew to give good counsel, but they will doe nothing. They think they highly please God with their good counsel, and that God will take them for payment, as though God regarded counsel. They would faine goe to heaben, but they will take no paines, they will loose no sinnes, they will not forsake their lusts and pleasures. They would have the reward of Gods children, but they will not doe the workes of Gods children. They would have the sweets, but they will none of the soures. They would have the Crowne, but they will fight under a stroke. They would faine come to Canaan, but they are loth to traveile that long and dangerous way which leadeth unto it. Therefore these men being

This is most
true case.

Prov. 13.4.

Mat. 7. 21.

being the sons of idlenesse will stop short (in the end) of that they looke for. For the Spirit saith, The Sluggard lusts, but his soule hath nought. Wee must therefore leaue bare words, and come to deeds. For our Lord Iesus saith, Not every one that saith, Lord, Lord, shall enter into the Kingdome of heaven: but hee that doth the will of my Father which is in heaven: Where we see Christ (in plaine termes) excludes out of his Kingdome all those whose Religion consisteth only in good words and smooth speeches; but make no conscience to practise the Commandements of God.

1 Chr. 22. 16

David, having made some good preparation for the building of the Temple, and perceiving his son Solomon to have stiffe & provision enough to perfect and finish it, doth most wisely encourage him to the work, in these words: Up and be doing, and the Lord shall be with thee. Oh that men would follow this counsell of David, that they would up, and be doing, and not sit still and doe nothing; that they would leaue words and countenances, and set upon the practise of Gods Law, and study with all care and conscience to be obedient to his will. Then secretly God would be with them, and bless them, and much.

much good would come of it. For the Scripture saith, In all labour there is profit or increase: but the talke of the lips onely bringeth want.

PROV. 14. 32.

Phil. Most mens minds are so wholly drowned in the love of this world, that they have no heart to obey God, nor any delight in his commandements.

Theol. The greatest part of men are like to the Gadarens, which esteemed their Swine more than Christ. As wee see in these our daies, how many make more account of their hine and herpe, than of the most glorious Gospel of Christ. They highly esteeme dung, and confesse pearls. They are carefull for trifles, and regard not the things of greatest moment; and therefore may very fitly be compared to a man, who having his wife and children very sicke, doth utterly neglect them, and is altogether carefull for the curing of his hoggs eares.

Phil. Wee are somewhat digressed from the matter wee had in hand. I pray you therefore, if you have any more matter of good counsell to give to *Asunetus*, that you would presently deliver it.

Theol. I have little more to say, save onely I would advise him often to remember, and much to muse on these things:

The

Nine things
meth to be
thought of.

The evill he hath committed.

The good he hath omitted.

The time he hath mispent.

The shortnesse of this life.

The vanity of this world.

The excellencie of the world to
come.

Death, then the which nothing is
more terrible

The day of judgement, then the
which nothing is more fearfull.

Hell fire, then the which nothing is
more intolentable.

Phil. This is short and sweet indeed.
You have touched some of these points
before, in this our conference. But I
am very desirous to heare somewhat
more of the two last, which yet have
not been spoken of.

Theol. ~~With~~ you are desirous, I
will briefly deliver unto you that
which I have received from the
Leph. First, concerning the day of
judgement. I finde in the booke of
Genes booke, that it shall be very
terrible and dreadfull. For the Son
of man shall come in the clouds of hea-
ven, with power and great glory.
St. Peter saith, The day of the Lord
shall come as a theefe in the night, in
the which the heavens shall passe
away with a noise, the elements shall
melt with heat, and the earth, with the
workes that are therein, shall be burnt

up.

Mt. 24. 30.

1 Pet. 3. 10.

up. The Apostle tells us, that at Christ's coming the whole world shall be of a night fire; and that all castles, towers, goodly buildings, gold, silver, vessels, silken, and all the glittering base, glossy, and beauty of this world, shall be consumed to powder and ashes. For he saith plainly, The heavens and the earth, which are now, are reserved to fire against the day of Judgement, and of the destruction of ungodly men. Moreover, he strongly proves, that as the world was once destroyed by water; so the second time, in the end thereof, it shall be destroyed with fire. The Apostle St. Paul testifieth the same things, for he saith, Christ shall come from Heaven, with all his mighty Angels in flaming fire. Now in another place he notes the terror of his coming to Judgement, saying, He shall come with a shout, with the voice of the Arch-angel, and the Trumpet of God. We see by experience, that the coming of martial Princes to any place is with great pomp and glory. They have great traines and troops behind them and before them. They are accompanied with many Nobles: goodly Ladies, and gallant Ladies doe attend upon them. The Sword-bearer, Trumpeters, and Harbengers goe before: many Counting and

2 Pet. 3. 7.

2 Thel. 2. 1.

1 Thel. 4. 16.

scatch

Statelie Personages follow after.
 Now then, if the coming of mortall
 Princes be so pompous and glorious:
 how much more glorious shall the
 coming of the Sonne of man be,
 in whose sight all mortall Princes
 are but dust? The Scriptures doe
 affirme, that his second coming un-
 to judgement shall be with such re-
 splendent and unspeakable glory, that
 even the most excellent creatures shall
 blush at it. For the Sunne shall be
 darkned: the Moone shall not give her
 light: and the Stars shall fall from hea-
 ven. Meaning thereby, that the most
 glorious and bright: shining Creatures
 shall be clouded and obscured by the
 unconceivable brightnesse of Christs
 coming.

Moreover, the scripture is written
 coming is noted unto us in this,
 that immediately before it, the very
 Sea shall quake and tremble, and in
 his kinde cry out. For it is said,
 that the Sea shall roare (and make a
 noise in most dolefull and ingubrious
 manner) and mens hearts shall faile
 them for feare, and for looking after
 those things which shall come on the
 world: for the powers of heaven shall
 be shaken. What shall become of
 swearers, drunkards, whozemon-
 gers, and such like in that day! They
 shall seeke to creepe into an auger-
 hole

Mat. 24. 29

Luk. 21. 27. 4

hole to hide their heads. They shall then cry, Woe and alas that ever they were borne. They shall wish that they had never been borne, or that their mothers had borne them toads. And, as it is in the Apocalyps, They shall say to the mountaines and rockes, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who can stand?

We see therefore, that the coming of Christ shall not be base and contemptible, as in his first visitation: but it shall be most terrible, princely, and glorious. And, as the Scriptures doe affirme, that his coming shall be with great terrour and dread: so also they doe shew, that it shall be very sudden and unlooked for. For the day of the Lord shall come as a theefe in the night: as the travell that cometh upon a woman. As a snare it shall come on all them that dwell on the face of the earth. That is, it shall suddenly catch and intangle all men, wheresoever they be in the world. As the earth-quake, which was neere thirty yeares agoe, did suddenly take the world tardy, they not thinking of any such matter: So shall the coming of the Son of man to judgement, take the world tardy and unprepared: for

2 Pet. 3. 10.

1 Thes. 5. 2.
Luk. 12. 41.

for few there be that think of any such matter. Both therefore the second appearing of Christ shall be such such suddenesse, let us feare and tremble: for all sudden things are to be feared.

Phil. Well, Sir, as you have shewed us the terrour and suddenesse of Christs coming, so shew us the purpose and end of his coming.

Theol. The principall end of his coming shall be to keep a generall audit, to call all men to an account, to have a reckoning of every mans particular actions, and to reward them according to their works: as it is written, The Son of man shall come in the glory of his Father, with his Angels, and then shall hee give to every man according to his deeds. Again, the Apostle saith to the Corinthians, Wee must all appeare before the Judgement-seat of Christ, that every man may receive the things which are done in his body, according to that which he hath done, whether it be good or evil.

Here wee deeply may see, that the end of Christs coming shall be to judge every man according to his works; that is, as his works shall declare him, and testify of him, and of his faith. In another place the Apostle saith, that the end of his coming shall be to render vengeance un-

Mat. 25. 31.

1 Cor. 3. 10.

2 Thes. 1. 9.

to them which know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power. Was then unto two sorts of men, the ignorant, and the disobedient: for the Apostle saith, they both shall be damned. We think both the ignorant and disobedient, and all other profane men, should trouble to think of this, that Christ shall come to render vengeance unto them. If we did certainly know that a foreign enemy should invade our Nation, overrun it, and make a conquest of it, that he should shed our blood, destroy us, and make a massacre amongst us; yea, that we should see our wives, our children, our kindred and deare friends slain before our faces, so as their blood should streame in the streets, what a wonderfull feare and terror should it strike into us? we should quake to thinke of it. Shall we not then be much more afraid of the damnation of our soules? Shall we not quake to thinke that Christ shall come to take vengeance? If the Lion roare, all the beasts of the field tremble: and shall not we be afraid of the roaring of the Lion of the Tribe of Judah? But alas, we are so hard-hearted

hearted, and so rockt asleep in the cradle of security, that nothing can move us, nothing can awake us.

Phil. Now as you have shewed us the terrour and end of Christs coming: so also declare the manner of it.

Theol. The manner of it is this: that the whole world shall be cited to appeare personally at the generall Assises, before the great Judge. No man shall be admitted to appeare by his Returney: but all must appeare personally. None shall be suffered to stand in sureties: but all must come in their owne persons, without baile or mainprize: as it is written; Wee must all appeare, high and low, rich and poore, king and begger, one and another: as it is plainly set downe in the twenty Chapter of the Revelation, where the Spirit saith, I saw the dead both great and small stand before God: and the sea gave up the dead which were in her, and death and hell delivered up the dead which were in them. So then it is cleere, that all without exception, shall make their appearance at the great and dreadfull Assises. O what a great day will that be, when as the whole world shall appeare together at once! If a King marry his sonne, and bid other Kings, Emperours, Dukes, and Nobles to the marriage, with all their pomp and traine,
We

hee use to say, O what a marriage,
what a meeting, what adoe, what
a great day will there be? but when
the universall world shall be assem-
bled together, not onely all Monarches,
Kings and Princes, but all other, that
ever have bene from the beginning of
the world, all that are, and shall be,
what a day will that be? No mar-
vell therefore, though the Scriptures
call it the day of God, and the great
day of the Lord. Now then when all
this is come together, to make their
personall appearance, then shall the
Sonne of God ascend unto his tri-
bunall seat, with great majesty and
glory. For a fiery streame shall issue
and come forth before him: thousand
thousand Angels shall accompanie him,
and minister unto him: and ten thou-
sand thousand shall stand before him:
he judgement shall bee set, and the
book opened. All the Saints also
and true worshippers of God shall
attend him, and accompany him un-
to his judgement seat. And not
onely so, but they shall sit upon
the Bench and Throne with him:
as it is written, 1 Corinth. 6.2. The
Saints shall judge the world: they
shall judge the Angels: that is,
the Devils, the Angels of dark-
nesse. Our Lord Jesus himselte
did abouth the same thing, when
hee

Mat. 19. 28.

he said to his Disciples, and in them to all true Christians, Verily I say unto you, that when the Sonne of man shall sit in the Throne of his Majestie, yee which followed mee in the regeneration, shall sit upon twelve Thrones, and judge the twelve Tribes of Israel. That is, the Saints of God shall be witnesses that the judgement of Christ and sentence of condemnation which he passeth against all, unbelonging, is according to justice and equitie. Thus then see how Christ shall be accompanied to his Throne, and with what glory and majesty he shall ascende unto it. Experience teacheth, that when mortall Judges hold their Sessions and generall Wises, they are brought unto the Bench and Judgement-seat with pomp and terrour. For the Sheriffe of the Shire, and Halberd-men, with many Justices of Peace, and traines of others, doe accompany them unto the Bench. Then with ham much more glory and majesty shall the Son of God be brought unto his royall Throne? Thus then Christ being set upon his Judgement seat, all the world shall be convened before him, and he shall stand over them with a naked sword in his hand; The Devil shall stand by them on the one side, and their owne conscience shall be against them on the other.

the gaping gulfe of Hell underneath them, ready to devour them. Then shall the bookes be opened, not any books of paper and parchment, but the books of mens consciences: For every mans sins are written and recorded in his conscience, as it were in a Register book. Then will God bring every work to judgement, with every secret thought, and set them in order before all the Reprobates. Then will God lighten the things that are hid in darknesse: and make the counsels of the heart manifest. Then shall all the ungodly be arraigned, convicted, and hold up their hands at the Barre of Christs Tribunal Seat, and shall cry guilty. Then shall that most dreadful sentence of death and condemnation be pronounced against them by the most righteous Judge, Goe yce curled into everlasting fire, which is prepared for the Divell and his Angels. Oh dolefull sentence! Oh heavele hearing! Whose heart doth not tremble at these things? Whose haire doth not stand up on their head? For then shall thousands, which in this world have flourished as the Cedars of Libanus, be cast down for evermore, and shall drinke (as a just recompence for their iniquity) of the bitter cup of Gods eternall wrath and indignation in the kingdome of Darknes, and in the fearfull presence of Satan,

1 Cor. 4. 5.

Mat. 25. 41.

and all the cursed enemies of Gods grace.

Phil. Well, now as you have declared unto us the terrour, the suddenesse, the end, and the manner of Christs coming to judgement, so lastly, shew us the right use of all these things.

Theol. **Saint Peter telleth and teacheth us the right use of all: for saith he,** Seeing all these things must be dissolved, what manner of persons ought we to be in holy conversation and godliness? **As if hee should say: With the heavens shall passe away with a noise, the Elements shall melt with heat, and the Earth, with the waters that are therein, shall be burnt up: like also the coming of Christ shall be with great terrour, to a fearful end, and in a fearful manner; O how ought wee to excell in goodness!** **So then Saint Peter telleth us, that the true use of all is this: that hereby we be brought nearer unto God, then to be more obedient to his will, and to walke in all his commandments, making conscience of all our words, and studying to please GOD in all things, and to be fruitfull in all good works. living soberly, justly and honestly in this present evil world, and shewing forth the virtues of him which hath called us out of darkness to this marvellous light: that so wee may**

may be prepared against the day of his appearing, that it may not take us tardy. For our life ought to be a continuall meditation of death: we should alwayes live as if we should dye, or that our bed should be our grave: we must live continually as if Christ should come to judgement presently: as it is reported of a godly man in the Primitive Church, that whether hee ate or dranke, or whatsoever he did, he thought alwayes he heard the Trumpet of the Lord, with these words: Arise, yee dead, and come unto Judgement. But case it were certainly knowne, that Christ would come to Judgement the next Winter summer day; O what an alteration would it make in the world! how would men change their mindes and affections? who would care for this world? who would set his heart upon riches? who would regard brave apparell? who durst deceibe or oppresse? who durst be drunke? who durst swear, lye, and commit adultery? Nay, would not all men give up themselves to the obedience of God? would not all serve him diligently? would not all men and women flocke to Sermons? would they not give themselves to prayer and reading? would they not repent them of their sins? would they not crye for

mercy and forgiveness? Wee then
 what the knowledge of a certaine day
 approaching would effect. And ought
 wee not to doe all these things with
 as great care and zeale, seeing the
 day is uncertaine? For who know-
 eth whether Christ will come this
 moneth or the next, this yeare or the
 next? Wee him selfe saith, Be ready,
 watch, for in the houre that yee
 thinke not of, will the Sonne of
 man come. Wee thinke hee will not
 come this yeare, nor next yeare, nor
 this hundred yeares. It may be there-
 fore that he will come suddenly upon
 us, wee know not how soone: for
 in an houre that wee little thinke of
 will he come. Therefore our Savi-
 our saith in the thirteenth Chapter of
 Marke, Verse 33. Take heed, watch and
 pray: for you know not when the time
 is. And in the Gospel of Saint Luke
 hee saith, Take heed that your hearts
 be not overcome with surfeiting and
 drunkenesse, and the cares of this
 life; and so that day come upon you
 unawares. For as a snare shall it come
 upon all them that dwell upon the
 face of the earth. We heare therefore
 how many watch-words and exhorta-
 tions our Saviour giveth us, when hee
 saith, Be in a readinesse, awake, take
 heed, watch and pray, and looke
 about you, lest that day come suddenly
 upon

upon you, and take you napping. It standeth us all therefore upon to be at an houres warning, upon paine of death, and as we will answer it at our uttermost perill.

Phil. Proceed to speak of the torments of Hell.

Theol. Concerning the torments of Hell I doe note three things, which I will briefly speake of, and they be these: The extremitie, perpetuities, and remedilessness thereof. First, touching the extremitie thereof: it standeth specially in these three things: First, that it is a separation from all joy and comfort of the presence of God. Secondly, that it is an eternal fellowship with the Devil and his Angels. Thirdly, it is a feeling of the horrible wrath of God, which shall seize upon body and soule, and shall feed on them (as fire doth upon pitch and brimstone) for ever. The Scriptures doe note the extremity of it, in calling it, A lake that burnes with fire and brimstone for ever: in saying, There shall be weeping and gnashing of teeth: in affirming, that their worme dyeth not (meaning the worme that gnaweth their conscience, or the torment of conscience) and the fire never goeth out: in terming it, Tophet, which is deep and large, and the burning thereof, is fire and much

Apoc. 17. 8.

Luk. 13. 27.

Mark 9. 44.

wood : and that the breath of the Lord, as a river of brimstone, doth kindle it. All these things be terrible to our senses : and yet can they not fully expresse the thing as it is indeed. For no heart can conceive, or tongue expresse the greatnesse and extremity of the torments of Hell. As the joyes of Heaben never entred into the heart of man : no more did the torments of Hell. All the torments and troubles that fall upon men in this life, are but the sparkles of the furnace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of Hell fire. For, as one writeth, Hell fire is so extremely hot, that it will burne up a man seven mile befoze hee come at it. Yet the Reprobates, being alwayes in it, shall never be consumed of it. As the Salamander is alwayes in the fire, and never consumeth; so the wretched shall be alwayes in the fire of Hell, and never consume. For Hell is a death alwayes living, and an end alwayes beginning. It is a grievous thing to a man that is very sicke, to lye long upon a feather bed : how much more upon a hot gridiron : but how much more of all to burn alwayes in Hell fire, and never be consumed : Another extremity of it consisteth in this, that the torments of Hell are universall : that

that is, in every member at once; head, eyes, tongue, teeth, throat, stomack, back, belly, heart, sides, &c. All punishments of this life are particular: For some are pained in their head, some in their backe, some in their stomacke, &c. yet some particular paines are such as a man would not suffer to gaine all the world. But for a man to be tormented in all parts at once, what sight more lamentable? who could but take pity of a dog in the street in that case? Thus then we see, that the extremity of Hell torments is greater then can be conceived or uttered. For who can utter that which is incomprehensible? Wee can goe no further in comprehending that which is incomprehensible, then to know it to be incomprehensible.

Phil. As you have shewed us the extremity of Hell torments, so now proceed to the perpetuity.

Theol. The Scriptures doe set forth the perpetuity of Hell torments, in saying, they are for ever. The wicked shall be cast into the Lake that burneth with fire and brimstone for ever. The fire never goeth out. When as many hundred thousand yeares are expired as there be stones by the Sea side, yet still there be so many more to come. For that which hath no end, can never come to an

end. If all the Arithmeticians in the world were set a worke to doe nothing but number all the dayes of their life, even the greatest numbers that they could possibly set downe, and should in the end adde all their numbers together, yet could they never come any thing neere to that length of time wherein the wicked shall be tormented. If the whole circumference of the Heavens were written about with figures of Arithmetike, from the East to the West, and from the West to the East againe; yet could it not containe that infinite time, and innumerable yeeres, wherein all unbelievers shall suffer eternall torture. For in things infinite, time hath no place. For time is the measure of those things which are subject to measure. Therefore because hell torments are infinite, they cannot be measured by any time: neither can that which is infinite be diminished. For if you subtract from that which is infinite ten thousand thousand millions of millions, yet it is thereby nothing diminished or made lesse. But case a man should once in an hundred thousand yeeres take a spoonfull of water out of the great Ocean Sea, how long would it be ere he had so emptied it? Yet shall a man sooner empty the Sea, by taking
out

out a spoonfull once in an hundred thousand yeares, then the damned soule shall have any ease. There-
fore a certaine writer saith, If a damned soule might be tormented in Hell but a thousand yeares, and then have ease, there were some comfort in it: (for then there would be hope it would come to an end) but, saith hee, this word Ever killeth the heart.
O consider this pee that forget God. O pee carnall worshipping, thinke on this in time. For if you will not now be moved in hearing, you shall then be crushed in pieces in feeling. What abateth it to live in all possible pleasures, and carnall delights here for some sixty yeares, and then to suffer this eternall torment? What shall it profit a man to win the whole world, and lose his soule? They be more then mad, which will hazard their soule for a little profit, and a few stinking pleasures. But this is the manner of men: they will have the present sweet (come of it what will) though they pay never so deare for it: though they goe to the highest price: though they lose their soules for it. Oh the unspeakable blindness and madness of the men of this world! The Devil hath put out their eyes, and therefore leadeth them whither he lists. For who cannot lead

1 Sam. 11. 8

a blind man whither he lists? Nahash the Ammonite would make no covenant with the Israelites, but upon condition that he might put out all their right eyes. So the Diuell doth covenant with all the wicked, to put out both their eyes, that he may lead them directly into Hell.

Phil. Now, Sir, a word or two more of the remedilessnesse of Hell fire.

Psal. 49. 8.

Theol. The Scriptures do affirm, that as the torments of Hell are extreme, so they are without all hope of remedy: as it is written, A man can by no meanes redeem his brother: hee cannot give his rancome unto God: so precious is the redemption of the soule, and the continuance for ever. To this purpose Abraham said to the rich man, being in Hell torments, Betwixt you and us there is a great gulfe set, so that they which would goe from hence to you cannot, neither can they come from thence to us. Our Lord Jesus also saith, What shall a man give for the recompence of his soule? Where our Saviour doth plainly affirme, that there is no rancome or recompence, though never so great, to be given for a damned soule. For the soule being in Hell, can never be released, it is past remedy, no meanes whatsoever can doe any good: no gold, no silver, no friends, no riches, no power,
no

Luk. 16. 16.

Mat. 26.

no policy, no flattery, no bribery, no reach, no fetch or device whatsoever, can prevail one jot: for a man being once in Hell hath no remedy, hee is in close prison, he is shut up under the hatches for ever, there is no getting out againe, he must suffer perpetuall imprisonment. Wee cannot bring a writ of false imprisonment, because he is laid in by the most righteous and just Judge, who cannot possibly doe any wrong; but hee must lye by it. For being there once, he is there for ever. If all the Angels of Heaven should intreat for a Damned soule; if Abraham, Isaac, and Jacob should make great suit; if all the Prophets, Apostles and Martyrs should be continuall solicitors to Christ for release; if the father should make request for his son, or the mother for the daughter, yet can none of these be heard, they must all have the repulse. For the sentence of Christ cannot be reversed, his decree is irrevocable. The due consideration of these things may make all hearts to quake, and all knees to tremble. In the troubles and afflictions of this life, though a man come in never so great danger, yet hee may wind out againe by one meanes or another, by money, or friendship, or rewards, or such like meanes: but in Hell-fire, this is it that gripes,

and

and maketh the heart despaire, that there is no remedy at all to be used. If we should aske of a damned soule, or an afflicted conscience, what they would give for the ease and redemption of their soules; they would answer, the whole world: howsoever secure worldlings and wicked Scheyts (which see nothing, or feele nothing) make nothing of it.

Here, by the way, let us consider the greatnesse of the losse of a mans soule; which we shall the better perceive and see into, if we can aright value and prize the soule. If therefore it be demanded, what is the price of the soule, or what is it worth? Our Lord Iesus answereth, that it is more worth then all the world. For, saith hee, What shall it profit a man to win all the world, and lose his soule? Therefore the soule of the poorest beggar is more worth then all the world. Then I reason thus: If the soule be more worth then all the world, then the losse of it is greater then the losse of the whole world. For indeed it is a losse of all losses, an unrecoverable losse. If a man should have his house burnt over his head, and all that hee hath consumed in one night, it were a great losse. If a Merchant-venturer should lose twenty thousand pounds

in

in one venture, in one ship, or (as they say) in one bottom, it were a very great losse. If a King should lose his Crowne and Kingdome, it were an exceeding great losse: But the losse of the soule is a thousand times more then all these, it is a matter of infinite importance. If a Tenant be cast out of the favour of his Land-lord, it is a matter of griefe. If a Noblemans Secretary be cast out of favour with his Lord, so that he taketh a pitch against him, it is a matter of great sorrow. If a Nobleman himselfe be discountenanced, and cast out of all favour with his Prince, that was in great favour, it is a cosse, a heart-smart, and a matter of exceeding grievance. But to be eternally separated from God, to be shut out of his favour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinite more dolour and torment. Marke then and behold what a thing it is for a man to lose his soule. Oh therefore that men would be wise in Gods feare, that they would looke out in time, and make provision for their soules. Now then, to close up this whole point: the summe of all that hath been said is this, That the torments of Hell are endlesse, caselesse, and remedlesse.

Asus. The laying open of these doctrines of Hell fire, and the judgement to come, makes me quake and tremble: I am much thereby perplexed, I feele great terrour in my conscience, I am affraid I shall be damned.

Antil. Damned, man! What speake you of damning? I am ashamed to heare you say so. For it is well knowne that you are an honest man, a quiet liver, a good neighbour, and as good a townes-man as any in the Parish where you dwell, and you have been alwayes so reputed and taken. If you should be damned, I know not who shall be saved?

Asus. I regard not your flatteries. I beleeve God, I beleeve his Word, I beleeve those things which Master *Theologus* hath alledged out of the holy Scriptures, pointing mee both to the Chapter and the Verse: and whether it be more meet that I should beleeve the Scriptures, or your soothinges, judge you. No, no: now I doe cleerly see, by the glasse of Gods Law, that my state is wretched and miserable. For I have lived in sinne and ignorance all the dayes of my life, being utterly void of all Religion and true knowledge of God. I am not the man indeed that you and others take mee for. For though outwardly I have lived honestly to the world-ward, yet inwardly I have
not

not lived religiously to God-ward.

Antil. Tush, tush : now I see you are in a melancholy humour. If you will goe home with mee, I can give you a speedy remedy, for I have many pleasant and merry bookes, which if you should heare them read, would soone remedy you of this melancholy passion. I have the Court of *Venus*, The Palace of Pleasure, *Brus* of *South-hampton*, *Ellen* of *Rummin*, The merry jest of the Friar and the Boy, The pleasant Story of *Clem* of the *Clough*, *Adam Bell*, and *William* of *Claudefly*, The odde tale of *William*, *Richard*, and *Humfrey*, The pretty conceit of *John Splinters* last Will and Testament, which all are excellent and singular bookes against heart-qualmes, and to remove such dumpishnesse as I see you are now fallen into.

Asus. Your vaine and frivolous bookes of tales, jests, and lies, would more increase my griefe, and strike the print of sorrow deeper into my heart.

Antil. Nay, if you be of that mind, I have done with you.

Phil. I pray you, if a man may be so bold with you, how came you by all these good books? I should have said, so much trash and rubbish.

Antil. What mattereth it to you? What have you to doe to enquire? But I pray you, Sir, what doe you meane

to call them trash and rubbish?

Phil. Because they be no better. They be goodly geere, trim stufte; They are good to kindle a fire, or to scoure a hot oven withall. And shall I tell you my opinion of them? I doe thus thinke, That they were devised by the Divell, scene and allowed by the Pope, printed in Hell, bound up by Hobgoblin, and first published and dispersed in Rome, Italy, and Spaine, and all to this end, that thereby men might be kept from the reading of the Scriptures. For even as a Lapwing with her busie crie draweth men away from her nest, so the Popish generation, by these fabulous devices, draw men from the Scriptures.

Antil. Ah Sir, I see now a fooles bolt is soon shor. You are more precise then wise. The Vicar of Saint Fooles shall be your ghostly father. What tell you mee of your opinion? I would you should wel know, I neither regard you nor your opinion. There be wiser men then you, who both reade, allow, and take pleasure in these bookes.

Theol. Let him alone, good Philagathus, for you see what he is; there is no end of his crossing and cavilling. But he that is ignorant, let him be ignorant; and he that is filthy, let him be more filthy. Let us now turne our speech to Asunctus, for I see he
is

is heavie-hearted, and troubled in his mind. How doe you, Asuncius? how doe you feele your s:ife? He thinke you are very sad.

Asun. I am the better for you, Sir, I thanke God: I never knew what sinne meant till this day. It hath pleased God now to give mee some sight and feeling thereof. I am greatly distressed in my conscience to thinke what I have been. The remembrance of my former sinnes doe strike an horroir into mee. When I consider how ignorantly and profanely, and how farre off from GOD I have lived all my life, it stings and gripes mee to the heart. I doe now see that which I never saw, and feele that which I never felt. I doe plainly see, that if I had died in that state wherein I have lived all my life, I should certainly have been condemned, and should have perished for ever in my sinne and ignorance.

Theol. I am very glad that God hath opened your eyes, and given you the sight and feeling of your misery: which indeed is the very first step to eternall life. It is a great favour and speciall mercy of God towards you, that hee hath so touched your heart: you can never be thankful enough for it. It is more then if you had a million of gold given you. It is the onely rare priviledge
of

of Gods elect to have the eyes of their soules opened, that they may see into heavenly and spirituall things. As for the world, it is just with God to leave them in their blindnesse.

Asin. I doe feele the burthen of my sinnes: I am greatly grieved for them. I am weary of them. I am sorry that ever I sinned against God, or that I should be such a wretch, as to incurre his displeasure, and provoke his Majesty against mee. But I pray you, good Master *Theologus*, sith you are a spirituall Physician, and I am sick of sinne, that you would minister unto me, out of Gods Word, some spirituall physicke and comfort.

Theol. Truly, I must needs thinke, that the promises of mercy, and forgiveness of sinne made in the Gospel, doe belong unto you, and that Jesus Christ is yours: that you are truly interested in him, and have a proper right unto him. For hee came not to call the righteous, but sinners to repentance. You doe now feele your selfe to be a sinner: you are grieved for your sins: you are weary of them: therefore Jesus Christ is for you: all the benefits of his passion belong to you. Again he saith, The whole need not the Physician, but they that are sicke. But you doe acknowledge your selfe to be sick of sinne: therefore

Jesus

Jesus Christ will be your Physician :
he will swaddle you : he will lap you :
hee will bind up all your sores : hee
will heale all your wounds : hee will
anoint them with the oyle of his
mercy : hee will smile upon you , and
shew you a ioyfull countenance : hee
will say unto you, Your sins are for-
given.

In him you shall have rest and
peace to your soule. Through him
you shall have ease and comfort. For
hee takes pittie of all such as mourne
for their sinnes , as you doe. Hee
biddeth you, and all that are in your
case , to come unto him , and hee
will helpe you. Come unto me (saith
hee) all yee that are weary and heaue
laden , and I will ease you. You are
one of them that are bidden to come :
for you are weary of your sinnes :
you feeble the burthen of them : Christ
is altogether for such as you are.
Hee regardeth not the world, that is,
the profane and unregenerate men.
Hee bids not them come : hee prayeth
not for them. I pray not for the
world (saith hee.) They have no part
nor interest in him. They have no-
thing to doe with him , or with his
merits and righteousness. Hee is
onely for the penitent sinner, and such
as mourne for their sinnes. He is a
Willow of Down to all aking hearts,
and

Mat. 11.28.

Joh. 14.6.

and aking consciences. Be of good comfort therefore, feare nothing: for assuredly Christ and all his righteousness is yours. He will clothe you with it. Hee will never impute your sins unto you, or lay any of them to your charge: though they be never so many, or so great, hee will forget them, and forgive them; as hee saith by the Prophet Esay, Though your sins were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll. And againe he saith by the same Prophet, I have put away thy transgressions as thicke as clouds, and thy sinnes as a mist. By another Prophet he saith, Hee will lay aside our iniquities, and cast all our sinnes into the bottome of the sea. Againe he saith by the Prophet Esay, I, even I, am he that put away thine iniquities, for my owne sake, and will not remember thy sinnes. And yet more sweetly hee speaks to us by the Prophet Jeremy, saying, Turne againe unto mee, and I will not let my wrath fall upon you. For I am mercifull, and will not alway keep mine anger. And againe by the Prophet Hosea hee saith, I will not execute the fiercenesse of my wrath, I will not return to destroy Ephraim: for I am G O D, and not man. Be of good chere therefore, comfort your selfe with these promises:

Esay 1. 18.

Esay 43. 25.

Micah 7. 19.

Esay 43. 25.

Jer. 3. 12.

Hos. 11. 8.

misse: you have cause to rejoyce, seeing
 G O D hath wrought in you a dislike
 and a griefe for your sinne, which is a
 certaine token that your sinne shall ne-
 ver hurt you: for sinnes past cannot
 hurt us, if sinnes present doe not like
 us. You are growne to an hatred and
 dislike of your sinne, you mourne under
 the burthen of them, therefore you are
 blessed. For blessed are they that
 mourne. Why therefore should you
 be so heaue and sad? Remember what
 Saint John saith, If any man sinne, we
 haue an Advocate, Jesus Christ the right-
 eous, and he is the reconciliation for our
 sinnes. Saint Paul saith, that Jesus
 Christ is set forth to be a reconciliation
 through faith in his blood. Againe the
 holy Ghost saith, Hee is perfectly able
 to save all those that come unto God
 by him, seeing hee ever liveth to make
 intercession for us. The Apostle saith,
 Hee is made of G O D for us, wise-
 dome, righteousness, sanctification, and
 redemption. Marke that hee saith,
 All is for us, all his for his Church,
 for every member of his Church,
 and therefore for you. Christ is made
 of God righteousness, sanctification,
 and redemption for you: Christ is
 your Mediator, and your high Priest,
 and hath offered up the everlasting sa-
 crifice, even for you, that he might pay
 your ransome, and redeem you from
 all

1 Joh 2.

Rom 3.24.

Heb. 7.25.

1 Cor 1.30.

Heb. 9. 12.

Heb. 9.

1 Cor. 5. 21.

Gal 3. 13.

all iniquity. By his owne blood hath hee entred once into the holy place, and obtained eternall redemption for you. **Christ** is not entred into the holy places which are made with hands, which are similitudes of the true Sanctuary, but is entred into the very Heauen, to appeare now in the sight of God for you. The Apostle saith, He hath made him to be sinne for you, that knew no sinne, that you might be made the righteousness of GOD in him. Christ was made a curse for you, that he might redeeme you from the curse of the Law. **O** therefore how happy are they that haue such a Mediatour and high Priest! Rest therefore wholly upon him, and upon that perfect, eternall, and propitiatory Sacrifice which he hath once offered. Apply Christ, apply his merits, apply the promises to your selfe, and to your owne conscience, so shall they doe you good, and bring great comfort to your soule. For what case you had a most excellent and soveraigne salve, which would cure any wound, if it were laid to; yet if you should locke it up in your chest, and never apply it to your wound, what good could it doe you? Euen so the righteousness and merits of Christ are a spirituall salve, which will cure any wound of the soule: but if we doe not apply them

to our soules by faith, they can doe us
 no good. You must therefore apply
 Christ, and all the promises of the
 Gospel, to your selfe by faith, and
 stand fully perswaded, that whatso-
 ever hee hath done upon the Crosse,
 hee hath done for you particularly.
 for what is justifying faith, but
 a full perswasion of Gods particular
 love to us in Christ? The generall
 and confused knowledge of Christ
 and his Gospel availeth not to eternall
 life. Labour therefore to have the true
 use of all these great and precious
 promises, and stick fast to Christ: for
 through him onely wee have remission
 of sin, and eternall life. To him all the
 Prophets give witnesse (saith Saint
 Peter) that through his Name all that
 beleve shall receive remission of their
 sins. where the Apostle tells us, that
 if a great Jury of Prophets were
 pannelled to witness of the way and
 meanes to eternall life, they would
 all, with one consent, bring in a ver-
 dict, that remission of sin and eternall
 life are onely in Christ. Let us heare
 the fore-man speake, and one of two
 of the rest: for in the mouth of two
 or three witnesses shall every word
 stand. The Prophet Esay saith, He
 was wounded for our transgressions,
 he was broken for our iniquities: the
 chastisement of our peace was upon
 him,

Apost. 10. 43.

Esay 53. 3.

Jer. 23. 5.

him, and with his stripes wee are healed. **This** great Prophet we see plainly affirmes, that **Christ** suffered for our sins, and by his suffering we are saved. **The** Prophet Jeremy testifies the same thing, saying, Behold, the day is come (saith the Lord) that I will raise to *David* a righteous branch, and a King shall reigne and prosper, and shall execute judgement and justice in the earth. In his dayes *Judah* shall be saved, and *Israel* shall dwell safely: and this is the name whereby they shall call him, The Lord our righteousness. **This** Prophet jumps with the other. For he saith, that **Christ** is the righteous branch, and that he is our righteousness: which is all one, as if hee had said, our sinnes are pardoned onely through him, and through him we are made righteous. **Wherever** hee affirmes, that *Juda* and *Israel*, that is, the Church, shall be saved by him. **The** Prophet Zachary, that I may speake it with reverence, telleth the same tale word for word. He aboucheth the same thing with the other two Prophets: for hee saith, In that day a fountaine shall be opened to the house of *David*, and to the inhabitants of *Jerusalem*, for sinne, and for uncleane esse. **The** meaning of the Prophet is, that in the dayes of **Christ**s Kingdome, the fountaine of Gods mercy in **Christ**.

Zach. 13. 1.

Christ, should be opened and let out
to wash away the sinnes and uncleane-
nesse of the Church. So then we see,
that these these great witnesses doe
all agree in this, that through Christ
onely we are washed from our sinnes,
and through him onely we are made
righteous. Seeing then that eter-
nall life is onely in the Sonne, there-
fore he that hath the Sonne, hath life.
Be of good courage therefore, O A-
lunetus : for no doubt you have the
Sonne, and therefore eternall life.
Feare not your sinnes, for they cannot
hurt you : for as all the righteous-
nesse of Abraham, Isaac, and Jacob,
and all the most righteous men that
ever lived on the face of the earth, if it
were yours, could doe you no good
without Christ : so all the sinne in the
world can doe you no hurt, being in
Christ ; For there is no condemnati-
on to them that are in Christ Jesus.
Plucke up a good heart therefore : be
no more heave and sad : for if you be
found in Christ, clothed with his per-
fect righteousness (being made yours
through faith) what can the Devil
say to you ? what can the Law doe ?
They may well blee at you, but they
cannot sting you : they may grin at
you, but they cannot hurt you. For
who shal lay any thing to the charge of
Gods Elect ? It is God that justifies,

Rom. 8. 1.

Rom. 8. 33.

who

Phil. 4. 4.

Col. 1. 15.

Heb. 11. 14.

1 Cor. 15. 55

who shall condemn? It is Christ
 which is dead, or rather which is
 risen againe; who also sitteth at the
 right hand of God, and makes re-
 quest for us. Rejoyce in the Lord
 therefore; againe, I say, Rejoyce: for
 greater is hee that is in you, then hee
 that is in the world: Our Lord Jesus
 is stronger then all. None can pluck
 you out of his hands: hee is a strong
 Mediator: hee hath conquered all our
 spirituall enemies: hee hath over-
 come hell, death, and damnation: hee
 hath led captivity captiue: hee hath
 spoyled principallities and powers, and
 hath made an open shew of them, and
 triumphed over them on his crosse.
 Hee hath most triumphantly said, O
 death, I will be thy death: O grave, I
 will be thy destruction. O death, where
 is thy sting? O hell, where is thy victo-
 ry? Seeing then you haue such a Me-
 diator, and high Priest, as hath con-
 quered the helish army, and subdued
 all infernall power, what need you to
 doubt? What need you to start any
 more? Especially, you are to under-
 stand, and to be perswaded, that Gods
 mercy is exceeding great towards pe-
 nitent sinners, and all such as moune
 for their transgressions: according as
 hee saith, At what time soever a sinner
 doth repent him of his finnes from the
 bottome of his heart, hee will put them

all

all out of his remembrance. **The Prophet David** doth most libely and fully describe unto us, the mercifull nature of God, in the 103. Psalm, where hee saith, The Lord is full of compassion, and mercy, slow to anger, and of great kindnesse: hee will not alwaies chide, neither keepeth his anger forever: hee hath not dealt with us after our sinnes, nor rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is his mercy towards those that feare him. As farre as is the East from the West, so farre hath hee removed our sinnes from us. As a Father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knowes whereof wee be made, he remembreth that wee are but dust. **The History of the lost sonne** doth most notably set forth the wonderfull mercy of God towards penitent sinners. There is shewed how the Lord doth embrace, tender, and make much of such poore sinners, as have broken and contrite hearts for their sinnes: for it is said, that when the father saw his repenting sonne a great way off, hee had compassion on him, and ranne, and fell on his neck, and kissed him, and clothed him with the best robe, put it on him, put a ring on his hand, and shoes

Luke 15. 20.

on his feet, and caused the fat calf to be killed for him. Even so the everlasting Father doth rejoyce at the conversion of any of his lost sonnes. Yea, there is joy in the presence of the Angels of God for one sinner that converteth. Moreover, the Lord most lively expelleth his mercifull nature and disposition in this, That he is very loth we should perish, and willingly cast away our selves. Therefore often in the holy Scriptures he mournes for us, bewailes our wretchednesse, and takes up many pitifull complaints and lamentations for us, saying, O that my people had hearkened unto mee, and Israel had walked in my waies. And againe, O that thou hadst hearkened unto my commandements: then had thy prosperity been as the flood, and thy righteousness as the waters of the sea. And againe, hee mourningly complaines by his Prophet Hosea, saying, O Ephraim, what shall I doe to thee? O Judah, how shall I intreat thee? And in another place, What could I doe more to my Vineyard that I have not done? Marke here how compassionately the Almighty God doth peruse over us, and even as it were bleed upon our wounds. The Apostle also notes the rich mercy and marvellous love of GOD to mankind, in this, that he

Psal. 81. 17.

Isa. 48. 18.

Isa. 5.

hee both beseech us, and pray us by
the Ministers of the Gospel, that wee
would be reconciled unto him. The
words are these, Now then are wee
Embassadours for Christ; as though
God did beseech you through us, wee
pray you in Christs stead, that you
be reconciled unto God. Is it not
a strange thing, that the omnipotent
God should fall to entreating of us
poore wretches? It is all one, as if
a King should intreat a begger,
whom hee may kill and command.
But the abundant mercy of God
towards mankind doth most of all
consist in this, That hee hath given
his onely Sonne for us, when wee
were his enemies: as it is written,
God so loved the world, that hee hath
given his onely begotten Sonne, that
whosoever beleeves in him, should not
perish, but have everlasting life. We
gaine, Gods sets out his love towards
us, seeing that while we were yet sinners,
Christ died for us: much more then be-
ing now justified by his blood, wee shall
be saved from wrath through him. For
if when wee were enemies, wee were re-
conciled to God by the death of his
Sonne: much more being reconciled, we
shall be saved by his life. In all this
then wee may clearly beholde the in-
finite mercy of God towards us poore
sinners. For is it not a great matter,
that

John 3.

Rom. 5. 1.

Phil. 2.8.

Jer. 9.

John 9.2.

2 K. 5.

that the Son of God should take our nature upon him, should be so abased as he was, and should humble himselfe to death, even to the death of the crosse? For as the shadow of the Diall went backe ten degrees, that Ezechias might receive length of dayes and much happinesse; so Christ, the Sonne of righteousness, hath gone backe many degrees, that we might have eternall life. His humiliation therefore is our exaltation, his sufferings our joy, his death our life. For wee have no other remedy or refuge but only his merits and righteousness. He is our City of refuge, whither we must flee, and where wee must take sanctuary. He is the balme of Gilead, whereby our sores are cured. He is that poole of Bethesda, where every man may be cured of what disease soever he hath. He is the river of Jordan, where Naaman may wash away all his leprosie. He is that Pelican, who by pecking a hole in his owne breast, doth restore his young to life againe by his blood. Yet one thing wee must note by the way, which hath been partly touched before, That all the mercies of God, and merits of Christ, are to be restrained only to the Churche, only to the true members of the Church; as plainly appeareth in Psal. 103. where the mercies of God, which are there largely

largely described, are restrained onely to them that feare him, keep his Covenant, and thinke upon his Commandements to doe them. And touching Christ it is said, that hee is a Prince and a Saviour unto Israel, and that he shall redeem Israel from all his iniquities. Yea it is written, that Christ being consecrate, was made the Author of eternall salvation to them that obey him. None doe or can obey him but onely the Elect, therefore hee is the Author of salvation onely to the Elect. And consequently, the profane world, whatsoever they say, whatsoever they brag and boast, have no true title, or interest in him. This thing was figured in the Law, in this, that the Mercy-seat, which was a type of Gods mercy in Christ; and the Ark, which was a figure of the Church, were, by the expresse commandement of G O D, fitted each to other, both in length and breadth. For as the Ark was two cubits and a halfe long, and a cubit and a halfe broad; just so was the Mercy-seat. Proving thereby, that the mercy of God in Christ should onely be fitted to his Church, and belong onely to the Church; so as not one without the Church should be saved. For hee that hath not the Church for his Mother, cannot have God for his

Phil. 1. 10.

Heb. 5. 4.

Exod. 25. 10.

Father. Lastly, we are to observe,
 that our God is infinite in mercy, and
 of great compassion toward penitent
 sinners: so also is he most constant
 in the course of his mercies towards
 his children. And therefore one of
 the ~~psalmes~~ carries this foot, His
 mercie endureth for ever, his mercie
 endureth for ever, his mercie endu-
 reth for ever. Moving thereby both
 the constancie and eternitie of Gods
 mercy. To the same purpose it is
 thus written, It is the Lords mer-
 cie that wee are not consumed, it is
 because his compassions faile not.
 Let us know therefore that God, as
 touching his mercy to his children,
 is of a most constant and unchange-
 able nature. As he saith, I am the
 Lord, I change not. For if GOD
 were of a changeable nature, as we
 are, and subject to passions, then
 were wee in a most miserable case,
 then must hee needs smite us downe,
 and take vengeance of us every day,
 and every houre in the day, because
 wee provoke him every day, and e-
 very houre in the day. But the God
 of heauen is not as a man; that hee
 should be subject to passions and af-
 fections: hee is of a most constant
 and immutable nature. For though
 we provoke him every day with our
 sins, yet is he so farre off from take-
 ing

Psa. 136.

Iam. 2. 13.

ing rebuffs, that the next day hee
remembereth us with new mercies, and
breaketh through all our unkindnesse
to shew himselfe unto us; and
through all our wickednesse to doe
us good. All our infirmities cannot
make him speake off us, or
waxe to love us. Hee is content to
take us with all faults, and to love
us dearly, though wee have great
faults. Hee regardeth not our in-
firmities: though wee be oftentimes
backward and sloth, yet for all that
hee loveth us nevertheless. Even
as a loving Mother, though her
young suckling cry all the night, and
be exceeding trouble and backward, so
as shee cannot rest an houre in the
night; yet, though shee endure much
lothesomenesse and trouble with it,
yet in the morning when shee riseth
shee loveth it never the less, but band-
leth it, playeth with it, smileth and
laugheth upon it: so the God of all
mercies, whose love towards us farre
passeth the love of mothers, though hee
grieve him with our infirmities con-
tinually, yet loveth us nevertheless, and
is content to put up all, to forget and
forgive all; for hee is a most constant
lover where he once leys and settles his
love, hee loveth most constant, no-
thing can alter him, nothing can remove
him. Even as a Father, when his

little childe catcheth a fall, openeth
 his shinnen, and hurteth his face, is
 so farre from being offended or dis-
 pleased with him therefore, that hee
 doth pity him and bemoans him, seek-
 ing remedies for his hurt: so our
 mercifull Father is so farre off from
 being angry and displeased with us
 for some slips and falls, that hee
 doth the more pitty us, and lament
 our case. Even as a loving, and true
 husband, although his wife have
 many infirmities, yet being assured
 shee loveth him dearly, and that her
 heart is with him, hee is well con-
 tent to thinke at all her faults, to
 hide them, to beare with them; yea,
 and to make nothing of them; loving
 her no whit the lesse for them: so our
 deare husband and Spouse, Christ
 Iesus, because hee knoweth wee love
 him, and that hee hath our hearts, is
 content to beare with all our infir-
 mities, and to make light of them.
 For this cause it is that hee saith to
 his Spouse in the Canticles, though
 wee was black and full of infirmities,
 Behold thou art all faire, my Love:
 Behold, thou art faire: thou art
 all faire, my Love: there is no spot
 in thee. Mark, that hee calleth his
 Church faire, all faire, and without
 spot; not because shee was so in her
 selfe, but because shee was made so in
 him:

him: and assuredly the eternall God, beholding her in his Sonne, doth so estimate and account of her. For, as hee that beholdeth any thing through a red glasse, doth take it to be red, as is the colour of the glasse: so God the Father, beholding us in his Sonne, doth take us to be of the same nature and quality that hee is; that is, perfectly righteous. For this cause it is that hee loveth us, and setteth his heart upon us, and will not be removed from us. For his love to his children is alwaies one and the same, although we have alwaies the like light and feeling of it; as the Spoon is alwaies the same in substance and quantity, though sometimes it seemeth unto us to be swallowed into a very small scantling. Let us know then, to our great comfort, that the love of God towards us, in his deare Sonne, is constant, and alwaies alike: and that he will not discourage us, or shake us off for some infirmities, - no nor yet for many infirmities: for the mercifull God doth accept of his children, because their generall care is good, and the universall tenour of their life tendeth unto righteousness howsoever they may greatly faile in many particular actions. Two or three stes of anague doe not prove a diseased body; nor two or three good dates a sound body:

body : euen so some few infirmities do not argue a wicked man ; nor two or three good actions, a good man : but we must haue an eye to the certaine settled course of a mans life. When all men are tending into the way, when they go in it, although sometimes they trip and stumble : so Gods children do walk in the way of righteousness, although sometimes they stumble and slip out of it, or sometimes be violently haied out of it by the devill. For Satans and the violence of our lusts do often haie us out of the way : but wee must get into it againe as soon as wee are escaped. From then, to conclude and bring to an end : With God is so infinitely mercifull, and constant in his mercy : with such great and precious promises are made to us in Christ : with the Lord doth not regard our infirmities when our hearts are with him : therefore, O Asen-tus, be of good cheere, let nothing trouble you ; feare not the assaults of the Diabol, regard not his temptations : for assuredly your sinnes are forgiven. Christ is yours : heauen is yours : and all the promises of life and saluation beloug unto you. So as you need not doubt ; you cannot misarry : your name is written in the Booke of life.

Asen. I am grearly comforted and
cheered

cheered up with your words. Your preaching of the Gospel, and laying open of Gods abundant mercy in Christ, and of the promises, doe exceedingly revive me, and even as it were put new life into me: they are as Sacke and Sugar unto my soule, and sweeter then the honey and the honey-combe: they are as Physicke to my sick soule, and as ointment to my spirituall wounds. I do now begin to see what misery is in man, and what mercy is in God. And I know by wo-
full experience, that where misery is not felt, there mercy is not regarded: but now it hath pleased God to give mee some feeling of mine owne wretchednesse and misery, and yet with good comfort in his mercy. For I thanke God for it, I begin now to grow to some perswasion, that the promises do belong unto me, my sins are forgiven, and that I am one of them that shall be saved.

Theol. I doe greatly rejoyce, that God hath, according to his rich mercy, wrought this good worke in you. I do, from the bottome of my heart, give him the praise and glory of it. Happy are you that thus you were borne, in whom the Lord hath wrought so gracious worke. It is his high favour and speciall mercy towards you: for it is the onely privilege and prerogative of the onely begotten Sonne, truly to repent and be saved. I beseech God therefore

therefore to encrease your faith, and to fill you full of joy and peace in believing, that you may abound in hope, through the power of the holy Ghost.

Antil. The Sunne drawes low : *Asu-*
netus, it is time for you and mee to be going.

Phil. Indeed the night will approach by and by, and therefore we must of necessity break off.

Theol. With it is so, mee will here surcease, and go no further.

Asm. Sir, I will now take my leave of you : I can never be thankfull enough for all the good instructions and comforts which I have heard from you this day : I hope I shall remember some of them whilst I live. I do therefore praise God for you, and for your counsell, and for this day, which I hope shall be the first day of my repentance and true conversion unto God.

Theol. The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God to establish you with his free spirit, that you may proceed and go forward in a Christian course unto the end.

Phil. I pray you, good M. Theologus, pardon my boldnesse, for you see I have been very bold to propound many questions unto you, wherein you have fully satisfied me, to the great joy and comfort of my soule. I do therefore praise God

for

for you, and I hope I shall never forget
some things you have uttered. But I will
now commend you to God, and to the
word of his grace, which is able to build
us further.

**Theol. Farewell good Philagathus.
The Lord bless you and keep you in
all your ways : and the God
of heaven preserve us all,
and continue us in his
care unto the
end.**

All glory be given to God.

**A Table containing all the
principall matters handled in
this Booke, and directing to
the Page where they are
set down.**

M ans naturall corruption.	pag. 5
Mans misery in nature.	6
Mans nature corrupted, but not destroyed, by Adams fall.	ibid.
Some sparks of Gods image still remain after the fall.	7
Man in the state of nature cannot do any thing that pleaseth God.	8
Man naturally neither sees nor feels his misery.	ibid.
Man in nature is under the tyrannie of Satan, and curse of the Law.	10
Man growne to yeeres, living and dying in the state of nature, perisheth for ever.	12
Man continueth cursed till he be borne againe.	ibid.
None can be saved but onely the Regenerate.	ibid.
Regeneration, what.	13
The quality of Regeneration.	14
Remnants of sin after Regeneration.	ibid.
Regeneration unperfect in this life.	15
Meanes of Regeneration.	24
Eight infallible signes of salvation.	30
Eight signes of damnation.	31
Nine manifest tokens of damnation.	ib.
Pride described.	33
	Pride

The Table.

Pride of gifts condemned.	35
Pride in apparell condemned.	42
Rules of the Word for apparel. 52, 53, 54	
Whoredome, and the dangers thereof. 58	
Excuses of whoredome.	59
The fearfull effects of whoredome.	60
The punishment of whoredome.	61, 62
The causes of whoredome.	65, 66
Remedies against whoredome.	69
Covetousnesse, what.	70
Covetousnesse, wherein it doth consist.	ibid.
Four notes to discern the inward covetousnesse of the heart by.	72
The evill effects of covetousnesse.	74
The vanity of this world, and all worldly things.	77
Excuses of covetousnesse.	94
Remedies against covetousness. 101, 102	
Gods providence for his children in the things of this life.	103
For the things of this life, Gods blessing is all in all.	119
Outward meanes alone doe not uphold us.	120
Gods children sometimes are brought to great distresse.	123
Gods children alwaies sure to be delivered out of trouble.	128
The great priviledges of Gods children.	129
Contempt of the Gospel a grievous sin.	135, 136
Contempt of the Gospel punished.	137
Contempt	

The Table.

Contempt of the Gospel the sin of this Age.	138
Contempt of the Gospel a sure signe of wrath to the Land.	147
Swearing, and the punishment thereof.	154
Excuses for swearing.	163
Causes of swearing.	166
Remedies against swearing.	167
Lying, flattering and dissembling.	ibid.
Punishments for lying.	175, 176
Excuses for lying.	177
Causes of lying.	178, 179
Remedies against lying.	ibid.
Drunkennesse, and the evil effects thereof.	110, 181
Excuses of drunkennesse.	184
Causes of drunkennesse.	185
Remedies of drunkennesse.	ibid.
Idlennesse, and the wofull effects thereof.	190
Causes of idlennesse.	197
Remedies against idlennesse.	ibid.
Oppression, a most horrible sin.	198
Many woes denounced against oppressours.	199
Sundry kinds of oppression.	200, 201
Causes of oppression.	215
Remedies of oppression.	ibid.
Sinne hurts men in their bodies, goods, and name.	216
Sinne brings great danger to the whole Land.	224
Nine predictions of wrath to the Land.	

The Table.

Land.	229
The prayers and teares of the faithfull ke. p back the wrath of God from the Land.	322, 323
Prayers of the Elect of great force. <i>ibid.</i>	
The wicked fare the better for Gods children.	242
The best course to prevent Gods judge- ments, and to keep backe his wrath from our Land.	244
Ten speciall things concerning the con- tinuance of our peace.	250, 251
Nine signes of a sound soule.	252
Saint Peters eight markes of salvation.	<i>ibid.</i>
Seven infallible tokens of salvation.	253
Assurance of salvation in this life pro- ved.	254, 255
Objections against the assurance of sal- vation, answered.	259
The ground-worke of our salvation.	261
Some doubts may stand with the assu- rance of faith.	262
It is no presumption to be perswaded of our salvation.	265
The wicked cannot be assured of their salvation.	266
The security of salvation which the wicked brag of, is vaine.	267, 268
Nine things required of all that shall be saved by Christ.	271, 272
Many say they hope to be saved by	

The Table.

by Christ, but few can give a reason why Christ died for them particularly, and by name.	277
Few shall be saved, proved by Scriptures, reasons, and examples.	277, 278
But few, even in the visible Church, shall be saved.	284
Objections against the small number of the Elect answered.	285
Objections of Atheists and unbelievers answered.	286
Reading of the Scriptures much commended.	294
Deferring of repenting dangerous.	299
God no Authour of mans condemnation, but himselfe.	300
Objections against Predestination answered.	301, 302
Gods decree no cause of Adams fall.	305
The decree of reprobation proved.	306
Prescience in God, what.	307
The decree of election proved.	308
The first motive of election is in God himselfe.	309
Fore-seen faith and fore-seen workes no motives of salvation.	ibid.
Faith dependeth upon election, not election upon faith.	311
A reason yeilded why there is no end of cavilling and objecting against the truth.	315
Nine bars out of heaven.	316
Nine gates into hell.	ibid.
The ignorance of the world.	324
The	

The Table.

- The answers of ignorant men to the grounds of religion. 334
- The meanes to get out of ignorance. 346, 347
- Ignorance a most dangerous thing. 348
- The charge of Ministers exceeding weighty, and most carefully to be looked unto. 353
- What is the best course for Ministers to take to bring the people out of ignorance. 357
- What is the best course for the people to take, that they may be brought out of the bondage of sinne, and captivity of Sathan. 358, 359
- Preaching a matter of absolute necessity unto eternall life. 363
- Without preaching the people are in great danger of losing their souls. 364
- Satans cunning in frustrating the hearing of the Word, and making all preaching utterly unprofitable. 365
- The Preachers counsell to the ignorant man. 367
- Six great dangers of sin. 368
- Six most fearfull events of sin. 369
- God in all ages hath severely punished the transgressors of his Law. 370, 371
- Every sin, though never so little in our eyes, is hainous and capitall, because it is against a person of infinite Majesty. 371
- Nine profitable considerations. 372
- If men would leave words, and fall to doing,

The Table.

doing, great good would come of it.

374

Nine things much to be thought upon.

376

The description of Christs comming to judgment.

376, 377

The terror, the suddenesse, the end, the manner, and the use of Christs second coming described.

378, 379

The torments of hell, with the extremity, perpetuity, and remedilessnesse thereof, described.

389

The ignorant man upon the hearing of the day of judgement and hell fire laid open, is pricked in his consciencer, bewailes his former life, repents earnestly for his sin and ignorancer, and desires spirituall physicke and comfort of the Preacher.

398

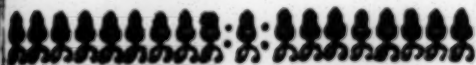
The Preacher ministers unto him much spirituall comfort, and doth in ample manner lay open unto him all the sweet promises of the Gospel, and the infinite mercy of God, in Christ, to all true penitent and broken-hearted sinners.

402, 403

The ignorant man being afflicted in his conscience, is exceedingly comforted with the hearing of Gods abundant mercy preached unto him, and thereupon gathers great inward peace, converts unto God with all his heart, and exceedingly blesteth God for the Preachers counsell.

422

FINIS.



A Morning Prayer to be used in private Families.



Lord our God, and heavenly Father, we thy unworthy children do here come into thy most holy and heavenly presence, to give thee praise and glory for all thy great mercies and manifold blessings toward us, especially for that thou hast preserved us this night past from all the dangers and fears thereof, hast given us quiet rest to our bodies, and brought us now safely to the beginning of this day, and dost now afresh renew all thy mercies upon us, as the Eagle reneweth her bill; giving us all things abundantly to enjoy, as food, raiment, health, peace, liberty, and freedome from many miseries, diseases, casualties, and calamities which we are subject to in this life every minute of an houre: and not onely so, but also for vouchsafing unto us many good things, not onely for necessity, but even for delight also. But above all (dear Father) wee praise thy name for the blessings of a better life, especially for thy most holy Word and Sacraments, and all the good wee enjoy thereby; for the continuance of the Gospel amongst us, for the death of thy Sonne, and all that happinesse which

Morning prayer.

which wee have thereby ; also because thou hast chosen us to life before wee were , and that of thy meere goodnesse and undeserved favour toward us ; and hast called us in thine appointed time, justified us by thy grace, and sanctified us by thy Spirit, and adopted us to be thine owne children , and heires apparent to the great Crowne. O Lord, open our eyes every day more and more , to see and consider of thy great and marvelous love to us in all these things ; that by the due consideration thereof , our hearts may be drawne yet neerer unto thee, even more to love thee, feare thee, and obey thee : that as thou art enlarged towards us in mercy , so we may be enlarged towards thee in thanksgiving : and as thou dost abound towards us in goodnesse , so we may abound towards thee in obedience and love. And sith (deare Father) thou art never weary of doing us good, notwithstanding all our unworthinesse and naughtinesse , therefore let the consideration of thy great mercy and fatherly kindnesse towards us, even as it were force our hearts , and compell us to come into thy most glorious presence, with new songs of thanksgiving in our mouthes. Wee pray thee (O most mercifull God) to forgive all our unthankfulnesse, unkindnesse, profanenesse , and great abusing of all thy mercies , and especially our abuse and
contempt

Morning Prayer.

contempt of thy Gospel, together with all other the finnes of our life, which we confesse are innumerable, and more then can be reckoned up, both in omission of good things, and commission of evill. We most humbly entreat thee to set them all over to the reckoning which thy Son Christ hath made up for them upon his Crosse, and never to lay any of them to our charge, but freely forget all, and forgive all. Naile down all our finnes and iniquities to the Crosse of Christ, bury them in his death, bathe them in his blood, hide them in his wounds, let them never rise up in judgement against us. Set us free of the miseries that are upon us for sin, and keep back the judgements to come, both of soule, body, goods, and good name. Be reconciled unto us in thy deare Sonne concerning all matters past, not once remembring or repeating unto us our old and abominable iniquities, but accept us as righteous in him, imputing his righteousness to us, and our sins to him. Let his righteousness satisfie thy justice for all our unrighteousnesse, his obedience for our disobedience, his perfection for our imperfection. Moreover, wee humbly beseech thy good Majesty to give us the true sight and feeling of our manifold sins, that we may not be blinded in them through delight, or hardened in them through custome, as the reprobates are: but that we

Morning Prayer.

may be even weary of them, and much grieved for them, labouring and striving by all possible meanes to get out of them. Good Father, touch our hearts with true repentance for all sinne. Let not us take any delight or pleasure in any sinne, but howsoever we fall through frailty (as wee fall often) let us never fall finally, let us never lye downe in sin, nor continue in sin: but let us get up on our feet againe, and turne to thee with all our hearts, and seek thee whilest thou maist be found, and whilest thou dost offer grace and mercy unto us. O Lord, increase in us that true and lively faith, whereby wee may lay sure hold on thy Sonne Christ, and rest upon his merits altogether. Give us faith assuredly to beleve all thy great and precious promises made in the Gospel, and strengthen us from above to walk and abound in all the true and sound fruits of faith. Let us walke, not after the flesh, but after the spirit. Let us feele the power of thy Sonnes death killing sin in our mortall bodies, and the power of his resurrection raising us up to newnesse of life. Let us grow daily in the sanctification of the Spirit, and the mortification of the flesh. Let us live holily, justly, and soberly in this present evill world, shewing forth the vertues of thee in all our particular actions, that wee may adorne our most holy profession, and shine

Morning Prayer.

shine as lights in the midst of a crooked and froward generation amongst whom wee live, being gainfull to all by our lives and conversation, and offensive to none. To this end wee pray thee fill us with thy Spirit, and all spirituall graces, as love, wisdom, patience, contentment, meeknesse, humility, temperance, chastitie, kindnesse, and affability, and stirre us up to use prayer and watchfulnesse, reading and meditation in thy Law, and all other good meanes whereby wee may grow and abound in all heavenly vertues. Bless us in the use of these meanes from day to day, make us such as thou wouldst have us to be, and such as wee desire to be: worke in us both will and deed, purpose and power: For thou, O Lord, art all in all, thou wilt have mercie upon whom thou wilt have mercie, and whom thou wilt thou hardenest. Have mercy upon us therefore (deare Father) and never leave us to our selves, nor to our owne wills, lusts, and desires, but assist us with thy good Spirit, that we may continue to the end in a righteous course; that so at length wee may be received into glory, and be partakers of that immortall Crowne which thou hast laid up for all that love thee, and truly call upon thee.

Further, wee intreat thee, O heavenly Father, to give us all things necessary for this life: as food, raiment, health,

Morning Prayer.

peace, liberty, and such freedome from those manifold miseries which we lie open unto every day, as thou see'st meet. Bless'e unto us all the meanes which thou hast put into our hands for the sustenance of this fraile life. Bless'e our flocke and store, corne and cattell, trades and occupations, and all workes of our hands: for thy blessing onely makes rich, and it bringeth no sorrowes with it. Give us therefore such a competence and sufficiencie of these outward blessings, as thou in thy heavenly wisdom see'st most needfull for us. Moreover, wee humbly beseech thee (most loving Father) in great mercie looke downe from Heaven upon thy whole Church, and every member of it. Be favourable unto Sion, and build up the walls of Jerusalem. Behold with the eye of pitie, the great ruines and desolation of thy Church. Heale up the wounds, and make up the breaches thereof in all Nations. Regard it as thine own flocke, tender it as thine own family, dresse it as thine owne Vineyard, love it as thine owne Spouse. Thinke thoughts of peace to it, and alwayes looke upen it in deep compassion. Bless'e it with thy grace, guide it with thy Spirit, and defend it still with thy mighty power: scatter the devices, confound the counsels, and overthrow the forces of all that fight against it. Specially

Morning Prayer.

cially wee intreat thee, deare Father, to set thy selfe against that Antichrist of Rome, that man of perdition, which setteth himselfe against thee, and against all thy people. In thine appointed time wee pray thee give him a deadly downfall: Beat downe all his power and authority daily more and more; give free passage to thy Gospel in all Kingdomes, that Babylon may fall, and never rise up againe. The more the favourites and adherents of Rome labour to uphold their Idolatrous Kingdome, the more let it fall downe, even as *Dagon* before the presence of thine Arke. Poure downe the Vials of the fulnesse of thy wrath upon the Kingdomes of the Beast; and let their riches, wealth, credit and authority dry up every day more and more, as the river *Euphrates*. Let it pitie thee, O Father, to see thine owne Spouse sit as a deformed and forlorne woman here below, weeping and mourning with her haire about her necke, having lost all her beauty and comelineffe: Cheere her up (deare Father) glad her with the joy of thy countenance, and so decke her, and trim her up, that thou maist delight in her as a Bridegroom in his Bride. Specially wee intreat thee have mercie upon thy Church in this Land: intend good unto us, and not evill: Give us not over into the hands of our cruell enemies, as our finnes have deserved.

Morning Prayer.

Scatter we pray thee, O Lord, the devils, and breake the plots of all such as have plotted the overthrow and utter subversion of this Church and Commonwealth. Blesse this Church more and more with the continuance of true Religion amongst us : for thy great Names sake, and infinite mercies sake, deale graciously and favourably with us and our posterity. Turne from us that vengeance which is due unto us for our finnes. For thou seest how iniquity prevaileth, and the wicked goe away with the goale. Atheisme over-spreadeth every where, and Popery seemeth to get a head againe. Now therefore (deare Father) we most humbly beseech thee to take order speedily for the remedying and repressing of these manifold disorders and grievous enormities that are amongst us. Be intreated of thy poore children to be good to this English Nation. Heare the cries of thine Elect : heare the mourning of them that mourne in Sion. Let the cries of thy children cry downe all the cries of the sins of the Land, and be reconciled unto us in the multitude of thy compassions ; that so thou maist still continue a most mercifull protectour of this thine English Vineyard. Wee pray thee (good Father) shew speciall mercy to our most Noble and gracious King Charles, thine anointed Servant, blesse him

Morning Prayer.

him and keep him in all his wayes, bleſſe his government unto us. Let thine Angels encamp about him, and let thy holy hand be alwayes over him: keep him from treaſons, and deliver him from the treacheries of his enemies: give him to ſee what belongs to his peace, and give ~~him~~ a heart earnestly bent to ſet upon the practice of the ſame: give him all graces neceſſary for his place, and neceſſary for his ſalvation: continue his government peaceable and prosperous amongſt us: and as thou haſt made him the breath of our noſtrils, and a gracious inſtrument for the ſaving of many thouſand ſoules, ſo let his owne ſoule be ſaved in the day of thy Sonne Chriſt. Bleſſe his Majeſties moſt honourable privie Counſellours, and give ſuch good ſucceſſe unto all their counſels and policies in matters of State, that we may lead a quiet and peaceable life in all godlineſſe and honeſty. Bleſſe all the Nobility, worke in them a cure to glorifie thy Name in their places; make them faithfull to thee, and faithfull to the Land. Direct with thy good Spirit all ſuch as beare the ſword of Juſtice, that they may draw it out to puniſh the wicked, and to defend the godly, and that they may with all good care and conſcience diſcharge the duties of their places. Increate the number of faithfull

Morning Prayer.

and zealous Ministers in this Church. Send thy Gospel to those places where it is not, and blesse it where it is. Remember them in thy mercy, O Lord, that are under any crosse or affliction whatsoever: be comfortable unto them, heale up their wounds, bind up their sores, put all their teares into a bottle, and make their bed in all their sorrowes, and put such a good end to all their troubles, that they may redound to thy glory, and the furtherance of their owne salvation. In the meane time give them patience and constancie to beare whatsoever it shall please thy mercifull hand to lay upon them. Last of all, in a word, wee pray thee blesse the Magistracie, Ministry, and Commonalty. Blesse all the people, doe good to all that are true and upright in their hearts. And so (deare Father) we do commit and commend our selves, our soules and bodies into thy hands, for this day and the rest of our life, praying thee to take care and charge of us. Keep us from all evill, watch over us for our good, let thine Angels encamp about us, let thy holy hand be over us, and keep us in all our waies, that we may live to thy praise and glory here on earth, keeping faith and a good conscience in all our actions; that after this life wee may be crowned of thee for ever in thy Kingdom. Grant these things (good Father) to us here present, and to all thine
absent,

Morning Prayer.

absent, praying thee in speciall favour
to remember all our friends and kinf-
folkes in the flesh, all our good neigh-
bours and well-willers, and all those
for whom wee are bound to pray, by na-
ture, by deserts, or any duty whatsoever,
for Iesus Christs sake our onely Media-
tour: to whom, with thee, and the
holy Ghost, be given all praise
and glory, both now and
for evermore,

Amen.

T 5

An



An Evening Prayer to be used in private Families.



Eternall God, and our most loving and deare Father, wee thy unworthy children do here fall down at the foot of thy great Majesty, acknowledging from our hearts that we are altogether unworthy to come neere thee, or to look towards thee, because thou art a God of infinite glory, and wee are most vile & abominable sinners, such as were conceived and borne in sin and corruption, and such as have inherited our Fathers corruptions, and also have actually transgressed all thy holy Statutes and Lawes, both in thoughts, words, and deeds, before wee knew thee and since, secretly and openly, with our selves and with others, our particular sins are more then can be numbred; for who knoweth how often hee offendeth? but this wee must needs confesse against our selves, that our hearts are full of pride, covetousnesse, and the love of this world, full of wrath, anger, and impatience, full of lying, dissembling, and deceiving, full of vanity, hardnesse, and profanenesse, full of infidelity, distrust, and self-love, full of lust, uncleannesse, and all abominable

Evening Prayer.

hable desires : yea, our hearts are the very
sinkes of sinne, and dunghils of all filthi-
nesse. And besides all this, we doe omit
the good things we should doe: for there
are in us great wants of faith, of love, of
zeale, of patience, of contentment, and
of every good grace; so as thou hast just
cause to proceed to sentence of judgment
against us, as most damnable transgres-
sours of all thy holy commandements,
yea, such as are sunk in our rebellions, and
have many times and often committed
high treason against thy Majestie; and
therefore thou maist justly cast us all
downe into Hell fire, there to be tormen-
ted with Sathan and his Angels for ever.
And wee have nothing to except against
thy Majesty for so doing, sith therein thou
shouldest deale with us but according to
equity, and our just deserts. Wherefore,
deare Father, wee doe appeale from thy
justice to thy mercy, most humbly in-
treating thee to have mercy upon us, and
freely to forgive us all our sinnes past
whatsoever, both new and old, secret
and open, knowne and unknowne, and
that for Jesus Christs sake our onely
Mediatour. And wee pray thee touch
our hearts with true griefe, and un-
feigned repentance for them; that they
may be a matter of continuall sor-
row and heart-smart unto us, so
as nothing may grieve us more then
this, that wee have offended thee, being

Evening Prayer.

our speciall friend and Father : Give us therefore (deare Father) every day more and more sight and feeling of our sinnes, with true humiliation under the same. Give us also that true and lively faith, whereby we may lay sure hold on thy Son Christ, and all his merits, applying the same to our owne soules ; so as we may stand fully perswaded, that whatsoever hee hath done upon the Crosse, hee hath done for us particularly as well as for others. Give us faith (good Father) constantly to beleve all the sweet promises of the Gospel, touching remission of sin, and eternall life, made in thy Sonne Christ. O Lord increase our faith, that wee may altogether rest upon thy promises, which are all Yea and Amen. Yea, that wee may settle our selves, and all that wee have wholly upon them ; both our soules, bodies, goods, names, wives, children, and our whole estate : knowing that all things depend upon thy promises, power, and providence, and that thy Word doth support and beare up the whole order of nature. Moreover, we entreat thee, O Lord, to strengthen us from above, to walke in every good way, and to bring forth the fruits of true faith in all our particular actions, studying to please thee in all things, and to be fruitfull in good workes, that wee may shew forth unto all men by our good conversation whose children we are : and that

Evening Prayer.

we may adorne and beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits and practice of godlinesse and true religion. To this end we pray thee sanctifie our hearts by thy Spirit yet more and more: sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, understanding, will, and affections, so as they may be fitted for thy worship and service, taking a delight and pleasure therein. Stirre us up to use prayer, watchfulness, reading, meditation in thy Law, and all other good meanes, whereby wee may profit in grace and goodnesse from day to day. Bless us in the use of the meanes, that we may daily dye to sinne, and live to righteousness: draw us yet neerer unto thee, helpe us against our manifold wants. Amend our great imperfections, renew us inwardly more and more, repaire the ruines of our hearts, aide us against the remnants of sin. Enlarge our hearts to run the way of thy Commandements, direct all our steps in thy Word, let none iniquity have dominion over us. Assist us against our speciall infirmities and master-sins, that we may get the victory over them all, to thy glory, and the great peace and comfort of our owne consciences. Strengthen us, good Father, by thy grace and holy Spirit, against the common corruptions of the world, as pride, whoredome, covetousnesse,

Evening Prayer.

vetousnesse, contempt of thy Gospel, swearing, lying, dissembling, and deceiving. O deare Father, let us not be overcome of these filthy vices, nor any other sinfull pleasures & fond delights, wherewith thousands are carried head-long to destruction. Arme our soules against all the temptations of this world, the flesh, and the Divell, that wee may overcome them all through thy help, and keep on the right way to life; that wee may live in thy feare, and dye in thy favour; that our last dayes may be our best dayes, and that wee may end in great peace of conscience. Furthermore, deare Father, we intreat thee not onely for our selves, but for all our good brethren, thy deare children, scattered over the face of the whole earth, most humbly beseeching thee to blesse all them, to cheere them up, and glad them with the joy of thy countenance, both now and alwayes. Guide them all in thy feare, and keep them from evill, that they may praise thy Name. In these dangerous dayes, and declining times, wee pray thee, O Lord, raise up nursing Fathers and nursing Mothers unto thy Church. Raise up also faithfull Pastours, that thy cause may be carried forward, Truth may prevaile, Religion may prosper, thy Name onely may be set up in the earth, thy Sons Kingdome advanced, and thy will accomplished. Set thy selfe against all
adversary

Evening Prayer.

adversary power, especially that of Rome, Antichrist, Idolatry, and Atheisme; curse and crosse all their counsels, frustrate their devices, scatter their forces, overthrow their armies. When they are most wise, let them be most foolish: when they are most strong, let them be most weake. Let them know that there is no wisdom nor counsell, power nor policie, against thee the Lord of hosts. Let them know that *Israel* hath a God, and that thou which art called *Jehovah* art the onely Ruler over all the world. Arise therefore, O most mighty God, and maintain thine owne cause against all thine enemies, smite thorow all their loines, and bow downe their backs: yea, let them all be confounded and turned backward that beare ill will unto Sion. Let the patient abiding of the righteous be joy, and let the wicked be disappointed of their hope. But of all favour wee intreat thee, O Lord, to shew speciall mercie to thy Church in this Land wherein wee live. Continue thy Gospel amongst us yet with greater successe, purge thy House daily more and more, take away all things that offend. Let this Nation still be a place where thy Name may be called upon, and an harbour for thy Saints. Shew mercy to our posterity, deare Father, and have care of them, that thy Gospel may be left unto them

Evening Prayer.

them as a most holy inheritance. De-
lend us against forraigne invasion, keep
out Idolatry and Popery from amongst
us. Turne from us those plagues which
our sins cry for. For the sins of this Land
are exceeding great, horrible, and our-
rageous, and give thee just cause to make
us spectacles of thy vengeance to all Na-
tions, that by how much the more thou
hast lifted us up in great mercy and
long peace, by so much the more thou
shouldest presse us downe in great wrath
and long warre. Therefore, deare Father,
wee most humbly intreat thee, for thy
great Names sake, and for thy infinite
mercies sake, that thou wouldest be re-
conciled to this Land, and discharge it of
all the horrible sins thereof. Drown them,
O Lord, in thy infinite mercy through
Christ, as it were in a bottomlesse gulfe,
that they may never rise up in judgement
against us. For although our sins be ex-
ceeding many and fearfull, yet thy mer-
cie is farre greater. For thou art infinite
in mercy, but wee cannot be infinite in
sinning. Give us not over into the
hands of the Idolaters, lest they should
blaspheme thy Name, and say, Where is
their God in whom they trusted? But
rather, deare Father, take us into thine
owne hands, and correct us according to
thy wisdom: for with thee is mercie
and deep compassion. Moreover, wee
most heartily beseech thy good Majestie
to

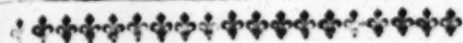
Evening Prayer.

to blesse our most gracious Sovereigne King *Charles*, *Queene Mary*, Prince *Charles*, and the rest of the Royall Progenie. We beseech thee also to blesse his Majesties most honourable privie Counsellors, counsell them from above, let them take advice of thee in all things, that they may both consult and resolve of such courses as may be most for thy glory, the good of the Church, and peace of this our Common-wealth. Blesse the Nobility, and all the Magistrates of the Land, giving them all grace to execute judgement and justice, and to maintaine truth and equitie. Blesse all the faithfull Ministers of the Gospel, increase the number of them, increase thy gifts in them, and so blesse all their labours in their severall places and congregations, that they all may be instruments of thy hand to enlarge thy Sons Kingdome, and to win many unto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble, but as their afflictions are, so let the joyes and comforts of thy Spirit be unto them, and so sanctifie unto all thine their afflictions and troubles, that they may tend to thy glory, and their owne good. Give us thankfull hearts for all thy mercies both spirituall and corporall, for thou art very mercifull unto us in the things of this life, and infinitely more mercifull in the things of a better life.

Evening Prayer.

life. Let us deeply ponder and weigh all thy particular favours toward us, that by the due consideration thereof our hearts may be gained yet nearer unto thee, and that therefore we may both love and obey thee, because thou art so kind and loving unto us: that even thy love towards us may draw our love towards thee, and that because mercy is with thee thou maist be feared. Grant these things, good Father, and all other needfull graces for our soules or bodies, or any of thine throughout the whole world, for Jesus Christs sake: in whose Name wee further call upon thee as he hath taught us in his Gospel, saying, *Our Father which art in Heaven, &c.*

A Prayer



A Prayer to be used at any time,
by one alone privately.

O Lord my God and heavenly Fa-
ther, I thy most unworthy childe
do here in thy sight freely confesse that
I am a most unfull creature, and dain-
nable transgressour of all thy holy
Lawes and Commandements: that as
I was boyn and byed in sin, and stain-
ed in the womb, so have I continually
brought forth the corrupt and ugly
fruits of that infection and contagion,
wherein I was first conceived, both in
thoughts, words, and doings: If I
should goe about to reckon up my par-
ticular offences, I know not where to
begin, or where to make an end. For
they are more then the haire of my
head; yea, far more then I can possi-
bly feele or know. For who knoweth
the height and depth of his corrupti-
on? Who knoweth how oft he offend-
eth? Thou only, O Lord, knowest my
sin, who knowest my heart; nothing
hid from thee: thou knowest what
I have been, and what I am: yea,
my conscience doth accuse mee of
many and grievous evils, and I doe
daily feele by woofull experience how
frail I am, how prone to evill, and
how untoward unto all goodnesse.

A private Prayer.

My mind is full of vanity, my heart full of profaneness; mine affections full of deadness, dullness, drowsiness in matters of thy worship and service: Yea, my whole soule is full of spiritual blindness, hardness, unpossessableness, coldness, and security. And in very deed, I am altogether a lump of sin, and a masse of all misery, and therefore I have forfeited thy favour, incurred thy high displeasure, and have given thee just cause to frowne upon me, to give me over, and leave me to mine own corrupt will and affections. But (O my deare Father) I have learned from thy mouth, that thou art a God full of mercy, slow to wrath, of great compassion and kindness towards all such as groane under the burthen of their sin. Therefore extend thy great mercy towards me poor sinner, and give me a generall pardon for all mine offences whatsoever: seal it in the blood of thy Son, and seal it to my conscience by thy Spirit, assuring me more and more of thy love and favour towards me, and that thou art a reconciled Father unto me. Grant that I may all time to come love thee much, because much is given, and of very love leave thee, and obey thee. O Lord, increase my faith, that I may steadfastly believe all the promises of the Gospel made in thy Son Christ, and
rest

A private prayer.

rest upon them altogether. Enable me
to bring forth the sound fruits of faith
and repentance in all my particular
actions. Fill my soule full of joy and
peace in believing. Fill me full of in-
ward comfort and spirituall strength
against all temptations: give me yet a
greater feeling of thy love and mani-
fested mercies towards me; weep in my
soule a love of thy Spirit, a hate of
thy goss, and hatred of still, and a
desire of all good things. Give me
victory over those sinnes which thou
knowest are strongest in me. Let me
once at last make a conquest of the
world and the flesh. Oppresse in me
whatsoever is carnall: sanctifie mee
throughout by thy Spirit: knit my
heart to thee for ever, that I may
feare thy Name: renew in mee the
Image of thy Son Christ daily more
and more. Give mee a delight in the
reading and meditation of thy Word.
Let me rejoyce in the publique Assem-
bly thereof. Let me love and rebe-
rence all the faithfull Brethren of
thy Gospel. Sanctifie their doctrines
to my conscience, seale them in my
soule, write them in my heart; give
me a soft and melting heart, that I
may tremble at thy Word, and be al-
wayes much affected with godly Ser-
mons. Let not my sin hold back thy
mercies from me, nor mine unworthi-
nesse

A private Prayer

nesse stop the passage of thy grace. Open mine eyes to see the great wonders of thy Law. Reueale thy secrets unto me: be open-hearted toward me thy unworthy seruant. Hide nothing from me that may make for thy glory and the good of my soule. Blesse all meanes unto me which thou ushest for my good. Blesse all holy instructions unto my soule. Blesse me at all times, both in hearing and reading thy word. Give me the right use of all thy mercies and corrections, that I may be the better for them. Let me abound in love to thy children. Let my heart be very neerly knit unto them, that where thou lovest most, there I may love most also. Let me watch and pray, that I enter not into temptation: give mee patience and contentment in all things. Let me love thee more and more, and the world lesse and lesse. Do draw my mind upward, that I may despise all transitory things. Let mee be so rapt and ravished with the light and feeling of heavenly things, that I may make a base reckoning of all earthly things. Let me use this world as though I used it not. Let me use it but for necessity, as meat and drinke. Let me not be carried away with the vaine pleasures and fond delights thereof. Good Father, worke the good worke in me, and never leave

mee

A private prayer.

mee nor forsake mee till thou hast
brought mee to true happinesse. Oh
deare Father, make mee faithfull in
my calling, that I may serue thee in
it, and be alwayes carefull to doe
what good I may in any thing. Blesse
me in my outward estate. Blesse my
soule, body, goods, and name. Blesse
all that belong unto mee. Blesse my
goings out and comings in. Let
thy countenance be lifted up upon
mee now and alwayes, cheere me up
with the ioyes and comforts of thy
Spirit: make me thankfull for all thy
mercies. For I must needs confesse
that thou art very kind to mee in all
things. For in thee I liue, move, and
have my being; of thee I have my
welfare and good being; thou art a
daily friend and speciall good benefa-
ctour unto mee. I liue at thy cost and
charges, I hold all of thee in chiefe,
and I find that thou art never weary
of doing me good: thy goodnesse towards
me is unchangeable. Oh, I can never
be thankfull enough unto thee for all
thy mercies both spirituall and corpo-
rall. But in such measure as I am
able I praise thy Name for all, beseech-
ing thee to accept of my thanksgiv-
ing in thy Son Christ; and to giue
me a profitable use of all thy favours,
that thereby my heart may be fully
drawne unto thee: give me, O Father,
to

A private Prayer.

to be of such a good nature and disposition, that I may be seen by gentleness and lowliness, as much as if thou gavest me many labors. Pardon all mine unprofitableness, unthankfulness, and great wanting of thy mercies, and give me grace to use them more to thy glory in all time to come. Strengthen me, O dear Father, that to continue waiting and glorifying thy Name here upon earth, that after this life I may be crowned of thee for ever in the Kingdom. Grant these petitions, most merciful God, not only to me, but to all thy dear children throughout the whole world, for Jesus Christ sake: in whose name I beseech thee, saying as he hath taught me; O our Father, which art in Heaven, &c.

FINIS.

